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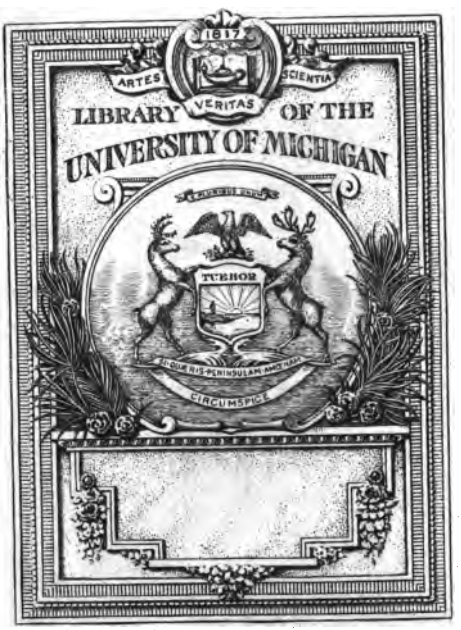
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Smith, Edward

TRIAL

OF THE

REV. EDWARD SMITH,

BEFORE THE

PITTSBURGH ANNUAL CONFERENCE

OF THE METHODIST EPISCOPAL CHURCH,

AT THE CONFERENCE OF JULY, 1841:

WITH THE SERMON

ON WHICH THE PRINCIPAL CHARGE WAS MAINLY PREDICATED.

BY HIMSELF.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—EPH. 6:12.

(69)

PITTSBURGH:

PRINTED BY MATTHEW M. GRANT.

1841.

ADVERTISEMENT.

The author has three objects in view, in presenting the following pages to the public at this time.

1. He hopes that, when the excitement which was gotten up against him by the *chief men* of the Conference shall subside, and the members generally have time to examine the whole subject, free from the influence which was thrown around them at the time of the trial, by the united zeal of the leading members of the Conference, they will come to a different conclusion from what they did at the time, and will be prepared, by the next Conference, to vote a removal of his suspension.

2. He wishes the Christian public to be made acquainted with the facts in the case, that they may form their own judgment. He cannot but hope that they will come to a different conclusion from what the Conference did; and, if so, extend to him that christian sympathy which his peculiarly trying situation calls for.

3. He desires that the public should be acquainted with the true issue; that *abolition*, and only ABOLITION, and ABOLITION continually, was at the bottom of the whole prosecution, notwithstanding other reasons were given, and abolition disavowed. E. SMITH.

Pittsburgh, August 29th, 1841.

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TRIAL.

In giving a history of my late trial, before the Pittsburgh Annual Conference of the Methodist Episcopal Church, by which I was suspended from all official relation to that church, two other cases, which came before the Conference before mine, must be noticed, to enable the reader to see the true spirit which influenced the whole transaction.

The first is the case of Rev. R. Hopkins. When his name was called, I rose, and stated that I had some things against him; that he had treated me unbrotherly; that he was my Presiding Elder the last year, and that, at the second quarterly meeting, he appointed me to preach on Saturday night. After I had finished my sermon, he rose, and charged me with misrepresenting the sermon he had preached in the morning of that day, and then, and there, in the public congregation, passed some severe censures on the sermon I had just preached. That when he returned to his lodging, he spoke of me, and the sermon, in the most disrespectful terms; said, from what he had heard, he had thought I was a pretty good preacher, but if that sermon was a fair specimen of my preaching, I was a very poor preacher; charged me with being personal; that I intended some of my remarks for him, but said I had mistaken my man; that, like a *toothless old dog*, I might slaver on him, but I had no teeth to bite him.—These things were said in the presence of two or three brethren. That he came to my room the next morning, and charged me with personality, which I denied. He charged me with saying certain things of the Methodist Episcopal Church, which I told him I had not said, or at least had not intended to say; for I did not believe such things could be said of that church in truth, and would not tell lies on any person or thing. He informed me that I must stay from the sacrament of the Supper of our Lord, or he would, for he could not go to the holy communion with me; that I held the love feast, which he did not attend. When this was over, he came to the house and preached, but did not let me know that I might take the holy communion with him, until after he was done preaching. I had agreed, before we parted, to let him attend the sacrament, and I would stay away.

I plead that it was unbrotherly for a Presiding Elder to treat one of the preachers of his district in this manner, and that the Conference was bound to disapprove of such conduct; for if Presiding Elders were allowed to treat their preachers in this way, they would soon be looked on no longer as brethren beloved in the Lord, and the spirit of union and brotherly love would soon cease to exist between them and the preachers.

He admitted the truth of my statements, substantially, and plead justification on the ground of the extraordinary character of my sermon; but said he had not said that I had misrepresented his sermon, but that I had done his sermon injustice, because I had not quoted all he had said

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on the point embraced by my quotations, and that what I had quoted was calculated to make a different impression from what it did in the connection he used it. This was the only objection he made to my statement. He stated that I said in the sermon, that the Methodist Episcopal Church was as bad as the world; that it tolerated *pride, worldly pomp,* and *poison*, and ordained and sent men to preach the gospel with their hands stained in blood up to the elbows; and that slavery was a worse crime than was ever tolerated by the Church of Rome in her dark ages.

These were the things which he plead in justification, and said that he had taken back to me what he had said in the old dog comparison, but did not intimate that he had taken it back to the brethren before whom he first made it, or that he had taken back any of the other disrespectful things which he had said about me.

I stated that I had not said these things of the Methodist Episcopal Church, but that I had said some of them of the general church, since the reformation; and that the remark that the church was as bad as the world, was applied to the church before the reformation. That I had said slavery was a worse *crime* than the Church of Rome tolerated in the dark ages. I further stated, that when he called on me, the next morning, I told him that he was mistaken; that I had not said these things of the Methodist Episcopal Church; and that, if the persons who heard the sermon understood it as he did, I would admit that I might have said them, and would then say I had not intended to say them; for I did not believe them true in relation to the Methodist Episcopal Church, except in the case of slavery; and that though he had taken back his old dog comparison to me, he had not to them to whom he made it in my absence, nor any of the other disrespectful things which he said at the same time.

He called on Mr. Charles Chapman, of Cadiz, Ohio, as a witness.—He testified *in the clear*, and bore the Rev. H. out in all he said of my sermon. [*See his testimony on my trial.*] I called on the Rev. A. Rich, who traveled with me the last year, and who was admitted into full connection and ordained Deacon at the Conference. His testimony accorded with my statement respecting the sermon. [*See his testimony on the trial.*] This was all the testimony in the case. I was allowed to read the following certificate, but the Bishop would not admit it as testimony:

"Whereas the Rev. E. Smith preached a sermon, on the Saturday night of the first quarterly meeting, held the present conference year, in the town of Cadiz, and the second quarterly meeting for Cadiz circuit, to which the Presiding Elder, the Rev. R. Hopkins, took exceptions, from the pulpit, in the public congregation, the same evening, when he rose to close the meeting, in which he charged brother Smith with misrepresenting his (Hopkins') pervious sermon, and passed some decided censures on brother Smith's sermon in other respects; and whereas intimations have been given that objections will be made to brother Smith, on account of said sermon, at Conference, we therefore feel it to be our duty to say that we were present, and heard said sermon, and did, and do yet consider it one of the best sermons we have heard brother Smith preach; and we heard many speak of the sermon in the highest terms, nor have we heard any one who heard the sermon speak of it in any but terms of commendation.

"We did consider the censures of brother Hopkins wholly uncalled for, and very censurable, and his charge of misrepresenting his previous

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sermon wholly unjust. And we further testify that many were greatly dissatisfied with brother Hopkins' course.

Signed,

JOHN DAVIS, LEADER,
WM. BOYCE, do.,
JOHN CROZIER, do.,
GEO. WALLER, do.,
JAMES DAY, do.

"*Cadiz, July 6th*, 1841."

Let us examine this testimony. On the side of the accused is the evidence of Mr. Chapman, and no other. His, and his alone, is all that is on that side: for the statement of the accused cannot be considered as evidence. Mr. Chapman was a stranger to most of the Conference, and no attempt was made, at that time, to invalidate his testimony; so I will let it stand as credible. On the side of the accuser, there was, first, the evidence of the accuser; for the prosecution was a church matter, in which the accuser was a competent witness. This point was settled on my trial. Brother Hopkins, my accuser, was permitted to testify against me, and his testimony recorded. True, he was my Presiding Elder, and was to watch over me as one of his charge, and to bring me to trial, if I did any thing requiring it. And I was one of the preachers of his district, and was to watch over him when he was in the bounds of my charge, and to bring him to trial, if he should do any thing requiring the same. [See Discipline, ch. 1, sec. 19, p. 65.] I was as much bound to report him to Conference, if he acted improperly, as he was to report me. We stood on the very same ground. My testimony was corroborated by that of brother Rich, and both were greatly strengthened by the certificate of the five class leaders, which I was permitted to read; for, if their statement be true, that the sermon was well received, not only by them, but all they had heard speak of it, it was next to impossible that it could have been such a sermon as brother Hopkins made it to be, by the testimony of Mr. Chapman; and who could or did doubt the truth of this certificate, on the points it specified? So that it is clear that brother Hopkins utterly failed to sustain the ground of his justification. The testimony of his only witness was contradicted by the testimony of the accuser and brother Rich, and farther discredited by the certificate of the five class leaders.—Nothing could be more evident, unless self-evident, than that brother H. failed to make out his plea of justification.

Now let us look soberly at this case. I plead that I had not given any just provocation in my sermon, and this plea was supported by my own testimony, the testimony of brother Rich, and the certificate of the five leaders, and brother H.'s plea of provocation thus destroyed. But I further plead, that, if I had preached as he said I had, his conduct was highly censurable. He ought not to have censured my sermon in the public congregation, nor charged me with misrepresenting his sermon. That, had I been guilty, as he said I was, other steps ought to have been taken. That a Presiding Elder was surely highly censurable for speaking of one of his preachers in terms of great disrespect, saying, in the presence of others, that he was a very poor preacher, and comparing him to a *toothless, slavering old dog*, and refusing to let the preacher in charge of the circuit go to the holy communion with his Presiding Elder, (though he did not persist in said refusal,) when the preacher was in good

standing, and free from charge. That if these things were to go unreproved, we had surely fallen upon evil times. That I hoped the Conference would look at the case dispassionately, and not let their opposition to Abolition influence them to set a precedent which might be dangerous, and that some of them might be brought to feel hereafter. That my love to the Church and the cause of Methodism had influenced me to report and prosecute this case. That I felt, and felt deeply too, for the church, and did hope that the Conference would look at this case apart from me.

After I had closed, brother Hopkins retired, and the Conference passed his character approved, without one word of censure, or one expression of dissent from his course. Indeed, most of the leading members of the Conference evinced a very sensible delight, in having the privilege of passing his character as they did.

The decision on this case showed how the Conference was prepared to act when abolition had any connection with their action. For I cannot, even for a moment, think that the Conference would have let brother H. or any other Presiding Elder pass without severe censure, had any but an abolition preacher been thus treated, or even an abolitionist who had been less active in exposing the criminal servility of the Methodist Episcopal Church, to "the sum of all villanies," American Slavery; and I think my readers will fully agree with me in this opinion.

The second case was that of Rev. J. Drummond. He had published a piece in the Pittsburgh Christian Advocate, of January 20, 1841, of which I complained, as being unkind and unjust. Brother Drummond was not then at the Conference. When his name was reached on the examination of character, I made the above complaint, and his case was laid over until my character should be examined. I informed the Conference that I had intended to have a private interview with brother D. before bringing the matter into Conference, but was disappointed in not meeting him at the Conference, and therefore had to present it without such interview. Brother C. Cooke remarked, very significantly, that the Conference would be able to determine whether brother D. had done me injustice after the examination of my character. He doubtless knew that there were then charges in the hand of my Elder, that, if sustained, would clear brother D. The following is the article of which I complained:

"For the Pittsburgh Christian Advocate.

"PHILOSOPHICAL PLAGIARISM.

"*Brother Cooke;*—Two rare productions lie upon my table, portions of which bear so strong a resemblance—nay they actually correspond so exactly, word for word, and comma for comma, that I deem them on that account alone worthy of a brief notice. One of these works is styled a "Philosophic Grammar," the other a "Philosophical Grammar:" the former was printed in Philadelphia, in 1827, and the latter in Pittsburgh, in 1835, and the title pages give us the names of William S. Cardell, as the author of the former, and E. Smith, as the author of the latter. Now, that the world may know how nearly alike the works of Philosophers may be, even when they dwell upon opposite sides of the Blue Ridge, and flourish eight years apart, permit me to give in the columns of the Advocate a few extracts from the works of these very celebrated Philosophical Gramma-

rians. And first, let us notice their introduction, in doing which, I will try to "extenuate nothing, nor set down aught in malice."

CARDELL IN 1827.

"Reason is the distinguishing excellence of man, and language the means by which its operations are performed. How important must be the instrument on which so many millions depend, in all the transactions, and all the social enjoyments of life."

"If the system of teaching in language hitherto pursued is false in its essential principles, it is of great importance, in a national point of view, that it should be set aside. In such an attempt, many opposers, must of course, be expected, both from the prejudice of inculcation, and from the still stronger motive of direct self-interest."—"On the other hand, a portion will certainly be found, who are disposed to act in the spirit of free investigation, and who will consider it a more important question whether proffered opinions are true or false, than whether they are new or old."

"Limited, therefore, as the circulation of this volume may be, it will doubtless meet with two sorts of readers. Some will examine for themselves, whether its statements and deductions are just. They will either detect their fallacy, or will candidly adopt them, if they find them correct. Others will only inquire whether the ideas advanced agree with what they have been told before, or have read in supposed orthodox books. These persons are not expected to reason; but to denounce the work, as a matter of course, when they suspect it to vary from the dogmas of those by whom they are led."

"If the principles here faintly sketched should be found incontrovertible, the last resort of opposition will be, to say that they are unimportant; and that the former manner of teaching will answer as well, or

SMITH IN 1835.

"Reason is the distinguishing excellence of man, and language is the medium, through which its operations are developed. How important then must be the instrument on which so many millions depend, in all the transactions of this life."

"If the classification and principles hitherto pursued, are founded in error, it is of great importance, in a national point of view, that they should be laid aside. In such an attempt many opposers must be expected; some from prejudice of inculcation, and others from the still stronger motive of direct self-interest. On the other hand, a portion will certainly be found, who are disposed to act in the spirit of candor and free investigation; and who will consider it a more important question, whether professed opinions are true or false, than whether they are new or old."

"Limited, therefore, as the circulation of this volume may be, it will doubtless meet with two sorts of readers. Some will examine for themselves, whether its principles are founded in truth, and its deductions fairly drawn. They will either detect their fallacy, or candidly adopt them, if they find them correct.—Others will only inquire whether the ideas advanced agree with what they were told before, or read in supposed orthodox books. These persons are not expected to reason, but to denounce, when they suspect it to vary from what they take for true."

"If the principles here faintly sketched should be found incontrovertible, the last resort will be to say they are unimportant, and that the former manner of teaching will answer as well, or even be more easy

even be more easy for learners to comprehend. Why, in language more than any thing else, should error be plainer than truth? or how, on any subject, can a volume of non-entities and perversions form a body of useful instruction? Such inconsistencies as would, at once, be rejected in every other department of tuition, it is hoped will not be retained in language, which is the instrument of all."	for learners to comprehend. Why, in language more than in any other science, should error be plainer than truth? Can perversions promote knowledge or form a body of useful instruction? Such inconsistencies would at once be rejected in every other department of tuition. Why then retain them in language which is the instrument of all."
"Whatever is opposed to philosophic correctness, will prove as mischievous and inapplicable in practice, as it is incongruous in theory."	"Whatever is opposed to philosophical correctness, will prove as mischievous and inapplicable in practice, as it is incongruous in theory."

The above extracts are all taken from the introductions of these authors, and I believe I have not failed to give, even the commas, as given by them. Similar extracts might be given from the body of each book. Take for instance the following:—

"The presentations of material objects, and the perceptions drawn from them, are naturally divided into three classes.	"The presentations of things, and the perceptions drawn from them, are divided into two classes.
"1. *Entities* or *things* individually considered and to which nouns are applied. 2. *Comparisons* or the *relations* which things, as such, bear to each other. This class of perceptions is the foundation for words of *description* and *specification*, called *adjectives*. 3. *Actions*, *motions*, or *changes*, expressed in language by *verbs*. These three classes, alike in nature, in thought and in speech, inseparably depend on each other, and it is needless to say which is least or most important." Pages, 74, 75.	"1. *Entities*, or *things*, with the *qualities*, *restrictions*, *comparisons* and *relations* which things, as such, profess in themselves, or bear to each other. 2. *Actions*, *motions*, *influences*, or changes. These two classes, alike in nature, in thought, and in speech, inseparably depend on each other, and it is needless to say which is the least, or the most important." Page 64.
"The objections which have been or can be offered against the activity of four thousand English verbs, appear when brought down to their specific statement to be reduced to three."—"1. The *subjects* of verbal affirmations are *inanimate matter*, and therefore cannot *act*. 2. The ideas denoted by the verbs do not amount to *action*, perceivable, real, or fairly implied. 3. The verbs have no recipient *objects* expressed	"The objections which are or can be offered against the activity of four thousand English verbs, appear when brought down to their specific statement, to be reduced to three. 1. The *subjects* of verbal affirmations are *inanimate matter*, and therefore cannot act. 2. The ideas, denoted by the verbs, do not amount to *action* perceivable, real, or fully implied. 3. The verbs have no recipient *objects* expressed or understood,

or necessarily understood, and are not capable of being explained as signifying any resulting effects.	and are not capable of being explained, as signifying any *effects* or *influences* which affect objective words.
"The fallacy of the above propositions, and the theory founded upon them with their consequent errors in practice, it is hoped may be satisfactorily explained. The causes of these errors are inattention, either to the definite meaning of terms; to the science of physical and intellectual nature; as connected with speech; or to the proper application of words to things, in the special case." Page 84.	"The fallacy of the above propositions, and the theory built upon them, with their consequent errors in practice it is hoped, may be satisfactorily explained. The causes of these errors are inattention, either to the definite meaning of terms; to the science of physical and intellectual nature, as connected with speech; or to the proper application of words to things, in the special case." Page 64.

"Now, Mr. Editor, can any man, after reading the above, doubt, that the junior Philosophical author copied from Mr. Cardell? And yet, not one word of the above has he marked as a quotation, nor has he intimated, in any way, that the language is not his own. And what is still more astonishing, after giving to the world as his own, the language of another, he has the extreme modesty to accuse a whole "*tribe*" of authors of—what? Why of nothing less than PLAGIARISM ! ! ! Hear what he says upon the 48th page of his highly celebrated work:—"I wish to say, once for all, that Mr. Murray, and the numerous *tribe* of grammarians belonging to the Murray school, are mere *plagiarists*." Yes, he can accuse a whole "*tribe*," and even italicise the word which points out their sin, and at the same time, take paragraph after paragraph from another author, and insert them in his introduction as original matter. It is said to be one device of a thief, to cry "stop thief," in order to escape detection; but we are not to suppose that a *philosophical* mind will ever come down from its lofty eminence to practice such low cunning. Our author, however, had an "inalienable right" to choose his own method of "jumping into fame," and an enlightened public will know how to appreciate his extraordinary work.

JAMES DRUMMOND.

"*Cambridge, December* 31*st*, 1840."

Some friend gave brother D. information of the complaint, and he came immediately to answer to it. He plead that the situation of his family required his attention at home, and asked the Conference to take up his case before my character was examined, which was done. He appeared before the Conference as a concessionist. He confessed that, in the pieces which he had extracted from the Grammars above mentioned, he had left out several commas, and I think he said that he had left out the article *the* in one place. He then, with great display, made his acknowledgments for these errors. But farther than this, he denied doing me any injustice. The whole of his pretended concession was nothing but a burlesque played off before the Conference, which many of the leaders seemed to enjoy very much. I called on the Rev. Mr. M'Cron, and Messrs. M'Pherson and Simpson, as witnesses. Of the first of these gentlemen I had no knowledge, until the moment of my trial. Their testimony was not taken down by the Secretary, as the complaint against

brother D. was not, I suppose, thought serious enough to require such a course. I called on these witnesses afterwards, and they gave me the following, as the substance of their testimony.

"*Dear Brother,*—The following is, as nearly as I can now remember, the substance of my testimony.

"Respectfully and affectionately, JOHN M'CRON.

"1. Your Grammar and Mr. Cardell's do not possess as much similarity as the Grammars of the Murray school do to each other, in language or arrangement.—2. A writer on grammar is presumed to have studied various systems of grammar before he becomes an author on that subject. In studying those systems, not only the principles, but the ideas, which were most approved, would remain fixed in the mind; and not only the ideas, but, by association, the very language in which those ideas were presented, would also be cherished in the memory; so that, if the language were well chosen in the studied original, the writer would, in many cases, pen down the very words of the authors whose works were his text books of study. This would be done, in all probability, unconsciously. I therefore believe that it is almost impossible to write a Grammar, without being similar to the authors extant, in idea, and in language, in many instances. *Pittsburgh, August* 4, 1841."

"Brother Joseph M'Pherson stated, on the trial of the Rev. James Drummond before the Pittsburgh Conference, on the complaint of the Rev. E. Smith, for a piece which Drummond published about his Grammar, that he (M'Pherson) had both seen and taught Mr. Smith's Grammar; that he was also acquainted with Mr. Cardell's Grammar; that Smith's Grammar differed more from Cardell's, than Kirkham's, R. C. Smith's, and some other Grammars, did from Murray's; that the general arrangement was very different, and there was also a difference in the principles. Smith's Grammar gave the verb but two moods, while Cardell's gives it three; that Smith's Grammar has adnominal or adjective phrases, compounded, for the most part, of a preposition and following noun. This was a principle not noticed by Cardell, or any other grammarian he had seen; that Smith's Grammar gave no cases to nouns, but treated them as agents and objects; and the nouns put by other grammarians in the possessive case, Mr. Smith classes with adjectives, or, as he calls them, adnouns.

"The above is the substance of the testimony I gave before the Conference. J. M'PHERSON.

"*Pittsburgh, August* 2, 1841."

[Mr. Simpson promised to give a statement of his testimony in writing, but had left the city before the writer called on him for it, and as the printer had this part of the work in type, he could not wait until it could be gotten. But his testimony corroborated the testimony of the other two brethren.]

Brothers M'Pherson and Simpson are both teachers, and have followed the business of teaching for years.

The books were produced as evidence in the case. I called the attention of the Conference to the following points of difference. 1. My Grammar had five parts, while Mr. Cardell's and other Grammars had but four. The part of my Grammar which was not in others, was Orthoepy,

This I had made the first part. This part contains a classification of all the letters of the alphabet, and notes the different sounds of the vowels, and when they have their different sounds; and also their mutations and elisions; together with the changes and elisions of the sounds of the consonants, and rules for dividing words into syllables, and determining the place of the accent. So that an acquaintance with this part of my book would enable a person to divide words into syllables, locate the accents, and mark the sounds of the letters to agree with Walker's Dictionary —do these things just as they are done by Mr. Walker. 2. That I contend for only two primary parts of speech, nouns and verbs, while Mr. Cardell admits three, nouns, adjectives, and verbs. 3. That I give no cases to nouns, but treat them simply as agents and objects, classing what is called the possessive case of nouns with adnouns or adjectives, while Mr. Cardell retains the classification which gives cases to nouns. 4. That I have but two moods, the indicative and infinitive, while Mr. C. has three, the indicative, the imperative, and the infinitive. 5. That I had introduced a regular system of sectionizing, similar to that in Mr. James Brown's Grammar, which was not in Mr. Cardell's, nor did his Grammar contain any thing like it. 6. That I had wholly rejected the government of prepositions, while Mr. C. had only doubted it. 7. That I had introduced the use of adnominal or adjective phrases, which Mr. C. had not, nor had any other author I had seen. 8. That I had twenty-five rules of Syntax, while Mr. C. had but eight. 9. That I had rejected the article from being a separate part of speech, and had classed it with adnouns or adjectives, a thing which Mr. C. had not done; and, 10. That the whole arrangement of my book was different from Mr. Cardell's. I also proved from the book, that I had given credit for some quotations taken from Mr. C., and that in the first edition of my work, I used these words in the preface: "The author has extracted largely from the 'Philosophical Grammar' of the late *William S. Cardell.* Many of the quotations he did not find it convenient to credit, for which he makes this acknowledgment."

I plead that the article of brother Drummond was unkind and unbrotherly; that he had arraigned me before the public for plagiarism, or literary theft, and that he had charged me with using the device of thieves to escape detection, without having said one word to me on the subject, or seeking any explanation of my course; that he charged me, not only with not giving the usual credits, but with not even intimating that I had used language which was not my own; and that his article, as a whole, was calculated, and evidently intended, to make the impression, that I had not only quoted without giving credit, but that the book, as a whole, was a literary theft, and that I had aimed to step into fame on the merits of another man. That the evidence before the Conference not only proved that my Grammar was not more like Mr. C.'s than were the numerous Grammars of the Murray school like each other, but differed very much more, especially in the primary principles; that I had not only given credit in different places in the usual way, but that I had made a general acknowledgment in the preface to my first edition, which covered all the quotations which I had taken from Mr. C.'s, and this acknowledgment was public property before the public, and that I had also spoken of Mr. C.'s work in the most respectful terms. In view of all these facts, I contended that brother Drummond's piece was not only unbrotherly, and did me injustice,

but that it contained statements opposed to the facts in the case. I asked the Conference, if they could sanction such conduct in any of their members, or even allow it to go unpunished, what might be the consequences, if preachers were allowed to treat each other in this way; and whether our periodicals should become the vehicles through which we might traduce the character of our brethren? I asked them to leave me out of view entirely, and decide the case on its own merits.

Brother Drummond, in reply, contended that he had done me no injustice, and read, in justification of his course, a few paragraphs from each book, in which there were a similarity of ideas and language; but no two of them were the same, except *one* of *one* sentence, and *another* of *two*. When these sentences were read, which was done with an air of triumph, the countenances of six or eight of the *chief men* of the Conference lit up with joy, as if they had found great spoil. I never saw any thing more apparent, than the joy manifested by their countenances, when any thing seemed to bear against me. The citizens of Pittsburgh who were present will fully bear me out in this remark. There, for the first time in my life, I saw evident expression of joy, at the apparent overthrow of a minister of the gospel, by his ministerial brethren, with whom he had labored and suffered; but so it was.

He plead that he was justified in all he said, because he found a few sentences in my book which were the same he found in Cardell's, which I had not marked as quotations, notwithstanding the many points of difference between our Grammars. On this he rested his justification of his very inflammatory and unjust article, contending that the acknowledgment I made in the preface to my first edition, had not been seen by him, and therefore his conduct was not to be judged of in the light of that acknowledgment, nor was I to derive any benefit from it, because it did not reappear in the second edition.

The Conference then voted that he had done me no injustice; but that the manner, in which he had done what he had, was very injudicious, or words to the same import; and then passed his character approved, by a very strong vote, to the evident satisfaction of the *chief men* of the Conference.

It is evident, from the testimony in this case, that I proved clearly that brother Drummond had treated me very unkindly; that he had done me injustice, and made statements not in accordance with the facts in the case; and yet the Conference passed his character approved, without requiring from him any confession whatever. Can all this be explained by the fact that he is a strong opposer of abolition?

I now leave my readers to judge, from all the facts in these two cases, and the decision of the Conference on them, whether the Conference has not given indubitable evidence that they were not prepared to do justice in any case in which abolition was involved.

When my name was called, the following charges were presented by the Rev. R. Hopkins, as objections to the passing of my character.

"*Cadiz, Harrison County, Ohio.*

"*Rev. E. Smith.*—You are already aware that I take exceptions to the course you have seen fit to pursue the present year. Now as you have declined the admonitions, which I felt it my duty to give you, I hereby

wish to let you know that I shall object to the passing of your character at the ensuing Annual Conference, for the reasons following, *to wit:*

"1. Because you denied, at the last Pittsburgh Conference, in Clarkesburgh, having taken any part in the discussions of subjects and questions, in the Quarterly Conferences, while you were Presiding Elder, and when you acted as Chairman in the Quarterly Conferences of the District, (one instance only excepted,) when the contrary of such denial appears to be the truth.

"2. Because you acted a part, which was unworthy the high character of a messenger of peace, in detailing to brother Holmes a matter that brother Tingley had communicated to you in confidence, as the pastor of both, when such communication was made by a steward of the circuit, for the purpose of putting you in possession of the knowledge of circumstances, which were deemed to have an injurious bearing on the state of religion on the circuit.

"3. Because you stated in the Quarterly Conference, during the trial of brother Tingley upon a complaint for declining to hear you preach sometimes, that at the time the unpleasant affair occurred between you respecting politics, when you called General Harrison a 'base, dirty old man,' you told him, Tingley, that, 'if he required you to swallow General Harrison, as a condition of his friendship and hospitality, you must dissolve partnership with him,' when it appears, both from the testimony of Tingley and Rev. C. Thorn, that you actually said no such thing; but in the place of it, you did say, 'If I am to have your opinions crammed down my throat, I'll dissolve partnership;' with several other expressions equally objectionable.

"4. Because you have given publicity to things respecting the Methodist Episcopal Church and your brethren in the ministry, which are highly slanderous in their character.

"5. Because you published, in your own name as author, a literary work of another man, thus arrogating to yourself the merit that belongs to another man, as well as robbing him of the profits of his labor.

"6. Because you declared to me that you would not take an appointment in Viriginia, if the Bishop were to send you there—thus at once encouraging a spirit of rebellion in others, and violating your own ordination vows.

"7. Because you manifested disingenuousness, during the deliberations of the late Quarterly Conference in Cadiz, in the case of the complaint against the Trustees, &c.

"These, my dear Sir, are the things which I shall present against the passing of your character. What estimate the Conference may place upon them is not for me to say; if you meet and dispose of them fairly, none will rejoice more than R. HOPKINS.

"*June* 10, 1841."

Received July 5th, 1841, by E. Smith. *Test,*—JOHN DAVIS.

When these charges were read by the Secretary, I inquired, if I had not a right to be tried by a committee, before I could be tried by the Conference, and read the restrictive provision which secures to every preacher this right, in these words: "The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz:" "5. They shall not do away the privi-

lege of our ministers or preachers, of a trial by a committee, and an appeal." Dis. p. 21 and 22. This provision, I contended, put it out of the power of the General Conference to make a law, to try a preacher before the Conference, without first trying him by a committee, because the Conference was not a committee in any proper construction. That a committee must first find him guilty of something censurable, before the Conference could act on his case. That he must go to trial in the Conference, on what was found against him by a committee. And as the General Conference was the only law-making department in our church, and as that Conference had no power to make a law to deprive a preacher of the privilege of a trial by a committee, there could be no law to bring me to trial before the Conference, without first giving me a trial by a committee; for the very plain reason, there was no power in the church which could make such a law, as undeniably appeared from the disciplinary restriction just noticed.

Several of the members of the Conference contended that the Conference had a right to try me, without sending my case to a committee for trial, and insisted on having me tried directly by the Conference. The Conference had, before I demanded a trial by a committee, voted not to send my case to a committee. But when I made my demand, those who argued against sending me to a committee, inquired of the Chair if he had ever known a preacher tried by a committee during the sitting of Conference. The Chair replied he had known it done fifty times, and that it had been done by the Conference during its then present session, and decided that I had a right to be tried by a committee. The cases alluded to by the Chair were, 1st, the case of Rev. D. Sharp; and 2nd, the case of Rev. J. Philips, Rev. Sansom and others. In the second case, the committee reported no cause of action, and the case never came before the Conference. The same thing occurred at the previous Conference.—Charges were there preferred against the Rev. C. Thorn, by Mr. Charles B. Taylor, of Pittsburgh. This case was referred to a committee, which reported no cause of action, and the case never came before the Conference. So it is evident, that what some of the leading men of the Conference tried to deprive me of was what the Conference had granted to others from time to time. After the decision of the Chair, the Conference proceeded to appoint a committee of five, viz: Wm. Stevens, Wm. Summers, I. N. McAbee, Robert Boyd, and John Spencer. But, after all, it turned out to be a committee of preparation, and not of trial.

When the committee met, I demanded of my accuser to define his charges—to say whether they were for immorality, imprudence, disseminating doctrines contrary to our Articles of Religion, or for not being acceptable to the people among whom I had labored—to say what law of the Discipline I had broken. I made this demand on the ground that the Discipline directed certain processes to be taken in each case, and I wanted to know under what head I stood charged, that I might claim the benefit of the disciplinary provision made and provided in the case. But, strange to tell, this request was denied me!

My accuser contended that the committee had nothing to do with these points; they were not to determine whether I was arraigned according to Discipline or not; but their business was simply to prepare the case for the Conference, and the Conference could determine these points when the case came before them. The Rev. R. Boyd thought

that the charges ought to be defined, and placed under the proper heads, and if it then appeared that I had not been arraigned according to the law in the case, the charges ought to be dismissed; but a majority of the committee thought differently; and though the committee was appointed on my demand to be tried first by a committee, they proceeded on the ground that they were simply to prepare the case for the Conference.—Thus, failing to get the charges defined, and placed under the proper classifications of the Discipline, I presented to the committee, at their next meeting, the following objections in writing:

Objection 1. Because he (the Rev. R. Hopkins) has been, through the past year, admonishing me for my abolition movements, as will appear from his letters to me; and he assigns, in his declaration to his *Bill of Charges*, as a reason for bringing them, that I had declined these admonitions, and then lays in a Bill of Charges, containing things for which he never gave me any admonition, and has left out of the charges the greatest, yea all, the matters for which he had seen cause to admonish me, as his letters will clearly show, and brings charges on the ground that I declined receiving his admonitions, but not for the things of which I had been admonished, but for things, to which I had no knowledge there would be objections, nor even heard an intimation of complaint, until I received the charges, on the 5th inst., two days before I left home for Conference.

Objection 2. Because the first charge relates to a matter now one year old, and comes under the first or second questions of Chapter 1 Section 19 of the Discipline, which provides for the trial of a Traveling Preacher, and is either an immorality or an imprudence. If the first, I ought to have been called before a committee, as the Discipline directs, and, if found guilty, suspended to the ensuing Conference; and if an impropriety, my senior in office, who is my accuser, ought to have reprehended me; but neither of these was done: I never heard of this charge until the fifth of the present inst. And as my Elder has neglected his duty—has not proceeded as the Discipline directs, in cases of immorality, (if this be an immorality,) I object to his now taking the advantage of his own neglect of duty. And if the charge be an impropriety, I cannot answer to it, because the previous steps pointed out by the Discipline have not been taken, and my accuser is the person whose duty it was to have taken those *steps*.

Objection 3. I object to the second charge, because my Elder reprehended me for this charge, and I have not since committed a second offence, and because I was not guilty of the things for which he reprehended me, and told him so at the time, and as my acccuser himself placed it under the head of impropriety, and dealt with me accordingly, and as I have not committed a second offence, I claim to have been dealt with as the Discipline provides, and that no farther proceedings are authorized or lawful.

Objection 4. I object to the third charge, because the discrepancy which my accuser proposes to prove between my version of the unpleasant affair which took place between me and brother Tingley about Gen. Harrison, is either an immorality or an impropriety. If the first, I ought to have been called before a committee, and tried at the place where the alleged offence was committed, and where I could have had it in my power to obtain the witnesses necessary to my defence, seeing the time was sufficient, as the occurrence took place more than two months before the sitting of this Conference. And if the second, I ought to have been reprehended; and if a second offence did not occur, no farther steps

are allowed; but I have never been spoken to on that point, and claim that the Discipline does not authorize the placing of my character in jeopardy before the Conference, in the present state of the case.

Objection 5. I object to the fourth charge, because it is so indefinite that I could not possibly prepare to meet it. The charge is slander; but neither the *time*, *place*, nor *slanderous words*, are given, and all ought to have been given. It was impossible for me to know what was to be brought against me in this running charge, and I could not prepare to rebut, or explain away, what might be brought; and therefore object to going to trial on this charge.*

Objection 6. I object to the fifth charge, because the alleged offence is a public matter of six years standing, and I have neither been before a committee, nor reprehended; and my character has passed the Conference approved five times since it was committed, and publicly known.

Objection 7. I object to the sixth charge, because the offence cannot be considered an immorality; and if it be an impropriety, the Discipline does not allow it to come before the Conference as a first offence, but as an offence which the senior in office failed to cure, by administering a second reprehension in the presence of some other brethren. But the charge does not claim to be a second offence; and therefore, the Discipline does not allow it to come before the Conference.

Objection 8. I object to the seventh charge, because it is so vague and indefinite that I could not possibly prepare to disprove it, not being able to learn from the charge wherein I had acted disingenuously.

Dear Brethren, these are the objections which I file to the charges preferred against me by Rev. R. Hopkins. I hope you will weigh them, and I cannot but think, that your love for the Discipline and safe precedents will determine you at once to sustain them. E. SMITH.

Pittsburgh, July 20th, 1841.

The following are the provisions of Discipline on which these objections were founded. The reader will see that the provisions of the Discipline shut out all the charges, but the fourth and Seventh, and these were shut out by common *sense*, common *justice*, and all *law;* and, consequently that these charges were entertained in violation of Discipline, law, and justice.

"*Question.* 1. What shall be done when an elder, deacon, or preacher is under report of being guilty of *some crime*, expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

"*Answer.* Let the presiding elder, in the absence of a bishop, call as many traveling ministers as he shall think fit, at least three: and, if possible, bring the accused and the accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the Church till the ensuing annual conference; at which his case shall be fully considered and determined. But if the accused be a *presiding* elder, the preachers must call in the presiding elder of the neighboring district, who is required to attend and preside at the trial.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive

*This objection, when presented to the committee, ended with the words "*yea, refuse;*" but I left out these words when I presented it to the Conference.

proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case, the annual conference shall reconsider and determine the whole matter.

"And if the accused be a superannuated preacher, living out of the bounds of the conference of which he is a member, he shall be held responsible to the annual conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him, in the same manner as if he were a member of said conference.

"*Question* 2. What shall be done in cases of improper tempers, words, or actions?

"*Answer*. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witness. If he be not then cured, he shall be tried at the next annual conference, and, if found guilty and impenitent, shall be expelled from the connection, and his name so returned in the Minutes of the conference."

The committee declined considering these objections, and still persisted in the course previously taken, at the instance of the prosecutor, that they were not to try the case, but to prepare it for the Conference. The committee at their first meeting voted to take up the charges one by one, and the following testimony was given before the committee, and heard there in evidence, and the following minute of business reported to the Conference.

"*Notes of Proceeding*," (marked No. 1.)—"The committee to whom was referred the case of brother Smith met, and after prayer, proceeded to business. The seven objections to the passing of brother Smith's character, presented by his Presiding Elder, brother Hopkins, were then read, and the committee proceeded to consider them. Brother Smith denied that brother Hopkins ever admonished him. A motion to take up the charges one by one, and consider them, prevailed." After the committee had proceeded for some time, taking testimony on the first charge, which testimony I do not notice, because the first charge was not proven, and not sustained by the committee, "On motion, the Secretary" (brother Cox) "was excused from taking down any of the testimony given in writing, or by the members of the Conference. After this, several witnesses were examined on the first charge, viz: Rev. Kinnear, Weirich, Athey, McAbee, and brother John Davenport, of Barnesville, Ohio; Rev. P. Cook had been examined before the above resolution was passed. These were the witnesses on the first charge.

"The second charge was then read, and the committee proceeded to consider it. Because of the absence of one of brother Hopkins' witnesses, this charge was laid over, and the committee proceeded to the consideration of the third objection. For the same reason, the consideration of this objection was postponed. The fourth objection was also laid over, until the desired witnesses can be procured. The fifth objection was taken up and considered. The sixth objection was taken up, and the charge admitted by E. Smith. The seventh objection was taken up, and while the matter was under consideration, the committee adjourned to the call of the Chairman.

"The committee again convened, and after prayer by brother Summers, it proceeded to business. The fourth objection was taken up.—Sister Knox was introduced as a witness, by brother Hopkins.

Question, (by H.)—Did you ever hear brother Smith say any thing slanderous of the Methodist Episopal Church?

Answer.—I was impressed with the idea, that he represented it as a fallen church. He represented the Methodist Episcopal Church as not progressing—while it prospered in one place, it receded in another. One place, in particular, where there had been a flourishing society, there is now a mission. He compared the Methodist Church to the ancient church, which has so declined, that where it once flourished, missionaries are now sent. She is of impression that Smith's discourse was intended to injure the Methodist Church.

Q.—After that noted sermon in Cadiz, did you ever hear any person speak in praise of it?

A.—No, but I heard many say they were grieved at the expression, that, the church was no better than the world; and the people understood the Methodist Church to be meant.

Q. (by Hopkins.)—Did you ever hear any person disapprove of my remarks, at the close of his remarks, (sermon.)

A.—Only one, and she had not been present on the occasion.

Q. (by brother M'Abee.)—How many persons did you hear speak of that sermon.

A.—I cannot tell, but a number."

"Brother J. Knox, (Rev.) a witness on the same point.

Q. (by brother Hopkins.)—Did you ever hear brother Smith say any thing slanderous of the Methodist Episcopal Church?

A.—*I did once.*

Q.—What were the words.

A.—*Smith said the Methodist Church had not advanced in piety since the days of Wesley!!*

Q. (by brother Summers.)—Where did you hear this?

A.—In Cadiz.

Q.—When?

A.—Some time last fall."

"Brother Chapman, a witness on the same charge. He says, he heard Smith state that the Methodist Church was worse than the world, and had not increased since the days of Wesley, and worse than the Roman Catholic Church, in the dark ages of the world. He recollected he (Smith) said the Methodist Church. These things were not all said at the same time.

Q. (by Summers.)—When was that sermon preached?

A.—I think it was at the second quarterly meeting for the year. Smith gave, as his reasons, that the Methodist Episcopal Church tolerated Slavery, Tobacco, and Tea.

Q.—Did he not say, that the Methodist Church tolerated a baser *sin* than was tolerated by the Church of Rome in her darkest ages?

A.—He (Smith) did.

Q.—Did he, or did he not say, in that same sermon, that he heard a preacher of high standing say, that he did not care what people wore, so their hearts were changed?

A.—He did.

Q.—Was not this circumstance referred to, as a proof that the church tolerated pride and worldly pomp?

A.—Yes."

"Brother Janney, a witness on the same charge. He says, he met with brother Smith in Freeport, and heard Smith say he believed our Presiding Elder (brother Hopkins) was a slaveholder in heart.

Q. (by Summers.)—Was it in public, or in private?

A.—In private; that is, in the presence of a few persons."

"Brother Hopkins presented newspapers, Zion's Watchman, of October 10, 1840, and October 24, 1840. Bro. Hopkins declined the prosecution of the 2d and 3d charges."

The following is the report of the committee:

"REPORT.—The committee appointed *to prepare the case of brother E. Smith for the action of Conference*, beg leave to report as follows: They have had the subject under consideration, and examined the evidence. Brother Hopkins presented objections to the passing of brother Smith's character. These objections he presented, not as an accuser proper, but as an officer in the church, and acting on her behalf. The first objection being taken up, it appeared in evidence, that though brother Smith had more than once taken part in discussions, as Presiding Elder, during the year ending 1840, in quarterly meeting conferences; yet, as it also appeared in evidence, that he had not said, positively, he had only once taken part in discussions of this kind, but that he did not recollect having done so more than once; therefore we conclude there was nothing like an intentional departure from truth proven in the case.

"The second and third charges were not prosecuted. There was therefore no evidence before the committee respecting them.

"The fourth objection brother Smith declared he would not meet, because of its indefiniteness: of course, he did not examine witnesses relative to it. Witnesses were, however, examined on the other side, that is, on the part of the church. From the nature of the case, we think this is a point that ought to be brought before the Conference. The evidence in the case is at hand.

"As to the fifth objection, it appears, that there is not evidence to prove that brother Smith "published as author a literary work of another man." Nevertheless it appears, from the clearest evidence, that brother Smith did publish a book, in which he made many large extracts from another book, for which he gave no credit.

"The fact contained in the sixth objection, brother Smith admitted. The Conference can decide as to its character.

"In regard to the seventh objection, no proof, authorizing the action of the committee, appeared.

Signed, "WM. STEVENS,
WM. SUMMERS,
I. N. M'ABEE,
ROBERT BOYD,
JOHN SPENCER."

"*Pittsburgh, Pa., July 30th*, 1841.

There is something truly singular in this report. The committee called themselves a committee to prepare the case for the Conference. But in what character did they act?

The first charge they reported could not be sustained for want of evidence. This was trying, not preparing.

The fourth they reported to the Conference, without either trying or preparing it, farther than to report the evidence of the prosecutor, and that I refused to meet it on the ground of its indefiniteness.

The sixth charge the report admitted, and referred to the Conference, for the Conference to decide its character.

On the seventh, they say there was "no proof authorizing the action of the committee." This was surely a queer matter. Here was a charge against a preacher that could not be acted on for want of "proof." The committee gave evidence that they were not circumscribed in their powers. They tried some of the charges, prepared some for the action of Conference, permitted some to be waived or withdrawn, and yet, with all this latitude, they could not act on this seventh charge. They could neither condemn, acquit, nor yet prepare for the action of the Conference, nor even refer it to the Conference unprepared. Now, why could they not act? If there was not evidence to condemn me, or require my case to be reported to the Conference, they ought to have acquited me. This would have been acting on the case; and this they were bound to do, in absence of evidence to condemn or to require farther inquiry. The only way that I can account for this part of the report is this: the committee must have taken the ground, that I was bound to prove myself clear.—This I did not do, and as nothing was proven against me, they could neither acquit, nor in any way condemn me. This is surely a queer thing.

There is one particular that I will notice here. After the close of the first session of the committee, I informed the prosecutor, that if he would prosecute the first and second charges, which had been laid over for the want of a witness, during this first session of the committee, that I would have to produce testimony that would involve the Rev. C. Thorn, and I think I said something about involving brother Tingley, his principal witness, on these charges, on account of whose absence he had them laid over; but of the last I will not be positive. To which he replied, that if brother Thorn had done wrong, he would have to answer for it, or ought to answer for it; that he would prosecute the charges if brother Tingley should come: but this was the end of prosecuting these charges. Bro. Tingley came before the committee, reported, and was at Conference at least one day; but still these charges were not prosecuted. Lest my readers may think I said this for effect, I will give the case which I said would involve the Rev. C. Thorn. In the month of January last, Mr. A. M'Collough, of the town of New Athens, Ohio, a member of the Presbyterian Church, brought a charge against Mr. William Welling, of the same place, for violating his contract with said McCollough, in the case of a house which he, the said Welling, had sold to the said M'Collough; and for making false statements about the same. This charge was sustained by the committee, and brother W. expelled from the church. He appealed to the next Qr. Conference, and the Conference reversed the action of the committee, and thus cleared him. Aaron Richards, a member of society in good standing, and formerly a class leader, was called as a witness before the committee. He gave testimony on several points, but his evidence on one point was what involved brother Thorn. He testified that Welling "stated that he was building the house in which he now lives for brother (Rev.) Thorn, and that Thorn said, if he, Welling, wanted funds, he would advance them; that he, Welling, could get the house built for debts due him, and get the money from Thorn for it when done. Witness afterwards asked Rev. Thorn. Thorn seemed agitated; said he had been asked that question frequently since he came to town; said that the house was not for him; that nothing

had ever been said to him on the subject." When brother Welling's case came before the Quarterly Conference, the Rev. Thorn was introduced as a witness by brother Welling. He had been notified to attend before the committee, but did not. The following testimony will show what he testified before the Conference: "We, the undersigned, being called on by Dr. E. Thomas, to give a statement of brother Thorn's (Rev.) testimony, in the third Quarterly Meeting Conference for Cadiz circuit, for the year now closing, in a case of an appeal of William Welling respecting the testimony of Aaron Richards, on the trial of said Welling before the committee, do hereby testify, that, to the best of our recollection, brother Thorn stated as follows:—After naming brother Richards, he said, 'at that brother's testimony I am utterly astonished, for I most unhesitatingly declare, that I never had any conversation with that brother, either *pro* or *con*, on the subject,' meaning the purchase of a certain lot and the building of a certain house, in the town of New Athens, by Mr. Welling, which was reported to have been bought by said Welling for said Thorn.

Signed, "JOSEPH DICKERSON, STEWARD,
JAMES DAY, LEADER,
WM. BOYCE, do.,
GEORGE WALLER, do.,
JOHN DAVIS, do.

"*Cadiz, Ohio, July* 10*th*, 1841."

The testimony of brother Thorn in the Conference, as appears from the above, was that he never had any conversation with brother Richards on the subject; of this he was very positive, and consequently his testimony or brother R.'s must be incorrect, for they were both positive.

The following affidavits of brother William L. Robison and Mr. Alexander M'Collough will show how the matter stands between brother Richards and the Rev. Thorn.

"*West Chester, July* 9, 1841.

"The following is a statement of a conversation which took place in my shop, some time in the spring or summer of 1839, between brother Aaron Richards, and Rev. Charles Thorn. Brother Thorn was sitting in the shop when brother Richards came in; brother Richards remarked that he was glad to see him, or that he had wanted some conversation with him for some time, relative to a matter, which there appeared to be considerable excitement about; and he would ask him (bro. Thorn) a civil question, and wished a civil answer. Brother Thorn answered him affirmatively; he, Richards, asked him, whether brother Welling was not building the house, that he, Welling, was then building, for him, (brother Thorn.) Brother Thorn's first reply was, to know of him, Richards, why he thus made such inquiry, for he, Thorn, had been asked that question by some others that day; and I recollect particularly, that brother Thorn stated, that he had been asked that question by brother (Dr.) Thomas. Brother Richards then stated, that brother Wm. Welling had stated, that he was building the house for him, (brother Charles Thorn.) Brother Thorn then answered negatively—that there was no such understanding between him and brother Welling—nor neither could brother Welling have drawn such conclusions from any conversation that they ever had; and brother Thorn further stated, that he never had been consulted on the matter; and brother Thorn further stated, that all the conversation ever he and brother Welling had on the subject of building was, that he was

about to purchase a lot, and build in Athens, but that he was afraid he might be trammeled for want of some funds; and that he, brother Thorn, told him, if he run short, it was probable he could let him have some—but as for any such understanding, that the house was for him, there was none, and that we might contradict it, if we heard it further asserted.

The foregoing is the principal part of the conversation, I have recollection of, relative to the house matter, between brother Richards and brother Thorn. WM. L. ROBISON.

The State of Ohio, Tuscarawas county, ss:

Before me, the subscriber, an acting Justice of the Peace, within and for said county, personally appeared William L. Robison, who, being duly sworn according to law, deposeth and saith, that the aforesaid written statement is the amount of a conversation, which took place, in his hearing, between Aaron Richards and Rev. Charles Thorn.

Sworn to and subscribed before me, this 12th day of July, 1841.

WILLIAM L. ROBISON.

JOSEPH LANNING, *Justice of the Peace.*

New Athens, Ohio, August 18, 1841.

I was present, when a conversation took place between Rev. C. Thorn and Mr. Aaron Richards, and have seen Mr. Wm. L. Robison's statement, on oath, bearing date July 9, 1841, and say that I recollect all that Mr. Robison has stated, except the part about Thorn furnishing Welling money: my recollection of that part is not clear enough to state. I went with Mr. Richards into the shop of Mr. Robison, where Mr. Thorn was, and took part in the conversation. ALEX. M'COLLOUGH.

State of Ohio, Harrison county, ss.

Personally came before me, the undersigned, (President of the town of New Athens,) the above named Alexander M'Collough, who, being duly sworn according to law, saith that the above statement, by him signed, is true. In witness whereof, I have hereunto set my hand and seal, this 18th day of August, 1841. JNO. G. M'COLLOUGH,

President of the Incorporation of New Athens.

I intended to show, by these testimonies, that the Rev. T. had testified positively that a thing never did take place, which really had taken place, as proven by two witnesses, both members of the church, and men of very fair standing, and since sworn to by another gentleman. So that, to say the least of it, he (the Rev. Thorn) had not the right kind of memory for a witness, and hence his testimony ought to be received with great caution. This was what I intended by these testimonies, and I leave the reader to judge how far the facts in the case do not justify calling in question that brother's memory, as a witness against me.

The other charge, which was not prosecuted, charged me with telling to brother Holmes what Brother Tingley had communicated to me in confidence about Holmes. I denied that Tingley had told me in confidence, and contended that no person had a right to communicate such a thing in confidence, and that one could not be bound to keep, what another had no right to tell. The matter was this: brother Tingley said to me shortly after I came to the circuit, that Joseph Holmes, a member of our church, has taken a false oath; and it's no slander to say so, for it was extra judicial,

and a person who takes such an oath cannot sustain an action for slander against another for saying such an oath is false. He farther stated that he would feel bad to see Mr. Holmes come into the meeting house in Cadiz. I went to see brother Holmes, to inquire into the matter, and if there appeared any just grounds for the accusation, to deal with him in the church. But when I made inquiry into the case, I became fully convinced that brother Tingley was mistaken—that there was no foundation for the charge, and did not institute any proceeding in the case. I informed brother Tingley that I had seen brother Holmes; that he had given me satisfaction; that I was convinced that Holmes was innocent; that what he had done was done in good faith, and gave brother Tingley my reasons for so thinking. Tingley then so qualified what he had previously said, as to take back, in my judgment, the accusation. He claimed to have told me in confidence, and said he had told no other person, except some of his own family. This was the first I heard about confidence. Brother Holmes wished me to proceed against Tingley for slander; but as Tingley had taken back what he had said, and claimed to have said it to me as his preacher, and to no other person, and that he had not intended to say brother Holmes had done what he did, knowing that what he testified was not true, I judged that there was nothing that required him (Tingley) to be brought to an account, and so informed brother Holmes. This is a concise statement of the matter on which brother H. founded his second charge. And brother Tingley was his witness to prove that I had betrayed the confidence reposed in me. Now, I ask, has any steward of a circuit, by virtue of his office, a right, privately and confidentially to slander any member of the church to his preacher, much less an old and highly respectable brother, as is Col. Holmes? And is a preacher highly censurable for inquiring into reports such as the one under consideration, when coming from highly respectable sources? If so, I confess I have misconceived the duties of a minister. But I was prepared to prove that brother Tingley had told this same matter to another person, and that he did not wish it kept a secret, and thus expose the dishonesty of this charge, and also of Mr. Tingley, for he understood, doubtless, what was to be proven by him, for the charges were in his hand writing; and it is fair to presume that he gave the prosecutor what he would testify on this point, and that the charge was formed in view of his testimony, thus given beforehand. But I was prevented from so doing, by the prosecutor not prosecuting the charge. The following is the evidence which would have placed this charge, and Mr. Tingley, the witness, in their true light:

"*To all whom it may concern.*—I do hereby testify, that in a conversation between me and brother Tingley, on the subject of the oath which brother Joseph Holmes took, respecting the political party to which Gen. Harrison formerly belonged, Tingley said that he believed that Holmes had testified to what was not true; that he did not wish the matter to be a secret; he wanted the people to know that it was not true. He did not speak of it as a matter which he desired to have kept from brother Holmes. This conversation took place a few days before the last annual election. Signed, JOHN DAVIS.

"*Cadiz, July 8th*, 1841."

When the Conference took up the report of the committee, I again presented the objections which I had presented to the committee, (*see Objections, page* 15,) and insisted that they be considered, and proposed

to prove all I had set out in those objections. I further plead that the due forms of law were for the security of justice, and that justice could not generally be secured, where the forms of laws were disregarded. That, as a Methodist minister, I had a right to be tried by the Discipline, and that the provisions of the Discipline would exclude the charges brought against me by my Presiding Elder. This I could prove, if the Conference would hear my objections. That I claimed the forms of law, made and provided by the Discipline, as the shield by which my character might be protected against prejudices, which might be created for a special purpose. That if what I demanded was denied, I could hope for nothing, but to become a victim to the prejudice which had been gotten up against me on account of my anti-slavery principles. And that what I asked was not asked as a favor, but demanded as a right, secured to me, as a Methodist minister, by the Discipline of the church. But the Conference paid no attention to my objections, and ordered the trial to proceed, without inquiring for one moment, whether my objections were well founded or not, or whether I was brought to trial as the Discipline directs. I then insisted, that my objection to the fourth charge, one of the charges which the committee reported to the Conference, be inserted on the record, as a part of my trial, which was done. When this was done, the Chair decided "that the objection could not lie until the evidence in the case was heard." This was certainly a "new thing under the sun." That the case must be heard in evidence before a demurrer can be entertained. The case then proceeded, and no more was ever heard of the objection; so it was forced out, without a hearing. The objection was in these words: "Objection 5. I object to the fourth charge, because it is so indefinite, that I could not possibly prepare to meet it. The charge is slander, but neither the *time, place,* nor *slanderous words, are given,* and all ought to have been given. It was impossible for me to know what was to be brought against me in this running charge; and I could not prepare to rebut, or explain away, what might be brought, and therefore object to going to trial on this charge." This objection rests on facts, which the charge itself establishes, and there is not a civil court in christendom, but would have sustained the objection, and thrown the charge out of court.

Mr. Charles Chapman, of Cadiz, Ohio, and the Rev. R. Hopkins, my prosecutor, were called as witnesses to prove the charge. They testified that I had slandered the church, in a sermon I preached in Cadiz. The instances in which I was guilty thus became specific. I then plead, that I could prove by twenty witnesses, were it necessary, that I had not said what these witnesses testified against me, and asked to have this part of the case put off, until I could get my witnesses; said, that had my accuser specified in the charge, what he now specified on evidence, that I could and would have disproved what he and Mr. Chapman testified. But as that had not been done, and as I had no means of knowing what would be brought against me in this running charge of slander, and therefore could not prepare to meet it, I claimed a right to have this case put off, on the ground that I had evidence to prove what was then specified was not true; but all to no purpose. The trial was forced on. If the records of civil, or ecclesiastical courts note such another instance of manifest injustice, I am not in possession of the fact. To reflect, that a body of ministers, claiming to be the followers of Mr. Wesley, and to be raised up by Providence "to spread scriptural holiness through these lands,"

should, in the light of the nineteenth century, be guilty of such an high handed act of oppression and injustice, must surely be afflicting to every pious mind; but more deeply so, to the members of our own church. To think that men, capable of such an act, are to stand as a mouth for God, and as guides to his children, through this world of sin and danger, afflicts the writer more, an hundred fold, than the disability and disgrace which the Conference inflicted on him.

The following evidence, given before the Conference, together with that presented by the committee, makes up the evidence in the case.

"Several numbers of Zion's Watchman were presented, and communications, and parts of communications, (as marked,) signed by E. Smith, read therefrom in evidence. Brother Hudson, a member of the Conference, denied the truth of the statement touching the origin of a certain resolution in the Bishop's Council, marked No. 1, in a number of September 5, 1840; he said it was not true. Brother J. Monroe said, as far as his recollection went, it was not true. Brother J. G. Sansom said, that no such resolution had been gotten up in the Bishop's Council. Brother Brockunier said, he seconded the resolution brought forward by brother Hudson in Conference; but that there was no agreement in Council, and no appointment of the men to bring it forward. These were all members of the Council. Brother Hudson said, that the subject was talked of in Council, and that it was thought necessary; that some action of Conference was important, to prevent brethren from rendering themselves unacceptable to the people where they labored."

This part of the prosecution requires some special notice. Here are four witnesses, one after another, called, and their testimony recorded, before the accused or the accuser asked one question; the reader cannot but be struck with the striking contrast, between this and the rest of the testimony; and why this difference is, he will be at a loss to imagine. The facts are these: while the secretary was reading some of the above extracts from Zion's Watchman, I stepped out a minute, and when I returned, the secretary had finished, and brother *Thomas M. Hudson* had the floor, and a copy of the Watchman in his hand, which contained my article on the *gag resolution*. It seemed that brother H. had volunteered to prosecute this part of the charge, and if possible convict me of falsehood, a thing which the charges before the Conference did not contain, and which my accuser did not see cause to bring against me, though all the facts were as well known to him, as they were to brother H., for he was also a member of the Council at the same time; but it seemed necessary to array the influence of this popular member of the Conference against me, and his zeal was so great, that he drove on through his own, and the testimony of three other witnesses, before I could make a stand against him, so much as to ask one question. I at length succeeded, and the following examinations of these same witnesses took place.

"Question, (by brother Smith.)—Was the Council of the opinion that something should be done? Answer.—There was no opinion of Council, as such, given in the case. Q.—Did *any* member say that such a measure should *not* be brought forward? A.—Do not recollect. Q.—Had the conversation in Council any influence in originating the measure? A.—I do not know that it had. I had previously talked of the expediency of such a measure to the brethren. Q.—What do you mean by *official* in Council? A.—There was no vote nor definite arrangement; there was

no understanding as a settled matter. Q, (by brother Holmes.)—Is it common in Council to talk over matters as we do in Conference? A.—It is. Q.—Was there any motion made on this subject? A.—No.

"Brother J. Monroe, as a witness, was called. Said he had no recollection of any such motion, nor of the appointment of any two brethren to bring it forward in Conference. The first place he saw the resolution was in Conference. Q. (by the Bishop.)—Was it before or after the conversation in the Council, that you saw the resolution? A.—I think after. Q. (by brother Smith.)—When the subject was conversed on in Council, was it the opinion of the Council, that such a resolution ought to be brought into Conference? A.—Can not tell; do no recollect any such agreement. Q.—Did you hear any opposition in Council to it? A.—Do not recollect any.

"Brother J. G. Sansom, as a witness, was called. Said he was a member of the Council at the time the subject was talked of, but has no recollection, that any two members were appointed to bring forward a resolution. Q. (by brother Smith.)—Was there any official opinion given? A.—I do not recollect any such opinion from the Council officially. Q.—Was there any opinion expressed? A.—There were opinions expressed by several, but what they were I do not recollect. Q.—Did you express yours? A.—I have no recollection that I did. Q.—Do you remember any other person to have given his opinion? A.—I do not. Q.—Was the resolution brought into Conference, before or after the conversation in Council? A.—I am under the impression it was after. Q. (by brother Drummond.)—Did you attend generally the meetings of Council? A.—I did perhaps attend all the meetings. Q.—Was there any decision, we will or we will not bring the matter into Conference? A.—I know of none.

"Brother Brockunier was called as a witness. Q. (by brother Smith.)—Was the subject talked of in Council? A.—It was. Q.—What point of understanding did the Council arrive at? A.—There was no definite point fixed upon. Q.—Did it appear to be the opinion of the Council that some measure ought to be brought into Conference to prevent abolition action? A.—I so regarded it, without an exception, that something ought to be done. Q.—Had the conversation in Council any influence on you in seconding the motion? A.—No. I thought something ought to be done before I came to Conference. Q.—Did you not understand, that the measure would meet with the support of the members of Council in Conference? A.—No. I did not so understand. Q.—From what you heard in Council, did you not expect the members of Council would support the resolution? A.—Of course I did. Q.—Was not this resolution written and handed round among the members of Council before it was brought into Conference? A.—I do not know; never saw it until it was handed me for my signature. Q. (by brother Monroe.)—Did you, in our Council consultation, suppose we were acting in good faith, as Methodist preachers, or were we disposed to persecute abolitionists in forming a *gag law?* A.—To the former part of the question he answered yes. To the latter part no. Q. (by brother Hudson.) Where did we come to an understanding about the resolution? Was it in Council, or in the Conference room? A.—In Conference. Q. (by brother Smith.)—Where did you first understand that *a* resolution would be offered. A.—I first understood that *a* resolution would be offered by some one in the

Council. Q. (by brother Coston.)—Did you understand that such a resolution would be presented before the Conference? A.—I do not know that I did.

"Brother G. S. Holmes was called as a witness. Q. (by brother Hudson.)—Had you and I any conversation on this subject before Conference? A.—We had a year before, and at the Cadiz Conference: about the commencement of the session, perhaps, you showed me a draft of the resolution: I inquired of you afterwards, if such a resolution would be presented, and you thought it would be. Q. (by brother Smith to brother Hudson.)—Did you give the Council to understand that you would bring the resolution before Conference? A.—I did not; *of that I am positive.*

"Brother Hunter was called as a witness. Q. (by brother Hudson.)—What do you know of the origin of this famous resolution? A.—Brother Hudson and I roomed together; we conversed on the subject; he said he wished to introduce a resolution on the subject; asked me to draft it. I did so, in my lodging room. Q. (by brother Smith.)—Did brother Hudson inform you that the subject had been talked of in Council? A.—He did not. Q. (by brother Hudson.)—Was the resolution called by brother Smith the '*Gag Law*,' the same that you drafted? A.—I think it is. It is substantially, if not literally.

"Brother Abraham Rich called as a witness. He said he heard the sermon alluded to in the complaint, preached by brother Smith. Had heard it *twice* or *thrice* before; differed but little; thought it a good sermon; thinks so yet. Q. (by brother Smith.)—Did I say the Methodist Church was as bad as the world? A.—*You did not*, to the best of my recollection. Q.—That the Methodist Church tolerated worse sins than the Church of Rome in her darkest days? A.—*No, Sir:* I understood you to mean the *church in general.* Q.—Did I speak of slavery, or of *sin* generally? A.—'Crimes' was the word used. Q.—Did I speak of any crime as being worse, &c? A.—I have no recollection. Q.—Did I say the Methodist Church ordained men, and sent them to preach, with their hands stained in blood up the elbows? A.—No, sir. You said *the church* did; but not that the Methodist Church did so. Q.—Have you heard the sermon spoken of, in Cadiz, frequently? A.—I have, and in other sections. Q.—Were they hurt with it, as slanderous? A.—I have no distinct recollection that they were, though I may have heard some of brother Smith's enemies say so. Q.—How did the people receive the sermon? A.—Those persons of whom I received information, as a general matter, received it as a good sermon. Q.—You have heard me preach often. Did you ever hear me slander the Methodist Church? A.—I did not. Q. (by brother Hopkins.)—Did not brother Smith give us an outline of the history of the general church? A.—Yes, he did. Q.—Did he not distinguish certain periods in its history? A.—Do not recollect. Q.—Did he not treat particularly of the Methodist Church? A.—Cannot say. Q.—Do you recollect of his speaking of the Methodist Church as distinguished from the general church. A.—Do not recollect. Q.—Did he say any thing about the Methodist Church at all? A.—Cannot recollect any particular expression. Now I recollect he quoted the expression of Mr. Wesley in reference to slavery. Q.—Did he mention the subject of slavery in connection with the Methodist Episcopal Church? A.—Not separately and apart from the church in general. Q.—Do you recollect to have heard brother Smith say that the Methodist Church

tolerated a baser *sin* than was ever tolerated by the Church of Rome? A. I do not. Q.—Did you hear him say, in the same sermon, that the Methodist Church tolerated *Pride* and *Worldly Pomp?* A.—Heard him say this of the general church. Q.—Did you hear him say that a preacher of high standing, and not far off, said that he cared not what the people wore, so their hearts were changed? A.—He said he had heard of a preacher saying so. Q.—Did you not believe at the time he intended this to apply to the Methodist Church? A.—Not any more than to any other branch of the church. Q. (by brother Smith.)—Did I not say that my witness was not far off, when I said I heard of a preacher, &c? A.—*You did.* Q. (by brother Boyle.)—Did you understand brother Smith to have reference to a Methodist preacher, or some other? A.—I cannot say. Q. (by brother Monroe.)—Did you understand the general church, all but the Church of Rome? A.—I did.

"Brother I. N. McAbee was called as a witness. Brother McAbee said, when he was at the Cadiz Conference, brother J. Knox came to his room, saying he wanted to get a copy of the New York Advocate, containing a resolution passed by the New York Conference against abolition movements in that Conference. He said, 'we intend to put you abolitionists down;' and then brother Spencer added, 'if that comes up in Conference, I will move to put it on the table.' Q. (by brother Smith.)—Did the the Council sit at father Knox's? A.—I believe it did. Q. (by brother Monroe.)—Did you consider brother Smith included. A.—I do not know that he was.

"Brother A. Rich was again called on as a witness. He said he had never heard brother Chapman (a witness against Smith) say any thing in brother Smith's favor, but the reverse. Q. (by brother Holmes.)—What is brother Chapman's character for truth? A.—I do not know much about his character; so far as I have known, his character for truth is fair. Q. (by brother W. Smith.)—Has brother E. Smith many enemies in Cadiz circuit? and if he has, do you know why they are his enemies, and how many do you suppose he has? A.—Not more than *ten* or a *dozen*, probably. Because of brother Smith's controversy with brother Tingley, and brother Tingley's influence, and because of his having enforced the Discipline in some instances. These are the reasons of their being his enemies. Q. (by brother E. Smith.)—Are those who are not abolitionists, as well as those who are, my friends? A.—They are. I know no difference.

"Brother J. H. White was called as a witness. Q. (by brother E. Smith.)—Did you travel Cadiz circuit one year? A.—I did. Q.—Do you know brother Chapman? A.—I do. Q.—What is the character of brother Chapman for truth and veracity? A.—I do not think it good. Q.—Would you believe him as a witness? A.—I would not, under oath. Q. (by brother Hopkins.)—Was brother Chapman a regular member of the church, when you traveled there. A.—He was. Q.—Why was he not dealt with in the church? A.—Because no charge was preferred against him.

"Brother C. D. Battelle was called as a witness. Q. (by brother Hopkins.)—What do you know of brother Chapman's character for truth? A.—Said he had charge of Cadiz circuit, and always believed him to be a man of truth, and never knew any thing prejudicial to his character. Traveled the circuit at the same time with brother White.

"Brother J. C. Taylor corroborated the testimony of brother Battelle. Brother Jas. Drummond corroborated the testimony of the other two.

"Brother Hopkins was called as a witness. Witness says he was present in the pulpit with brother Smith when he preached the sermon so often alluded to. In the former part of the sermon, he gave a succinct history of the general church. When he came down to the days of Wesley, I took out my pencil and paper to take notes. When he came to the commencement of Methodism, he stated that the Methodist Church tolerated a *baser sin* than was ever tolerated by the Church of Rome in her dark ages. That the church, alluding to the Methodist Church, tolerated slavery, pride, worldly pomp, and poison.* He then commenced his proof. That

* The following statement was drawn up, and signed, by the first signers, with an intention of having it sworn to, but as I am not fond of swearing, and believing that the statement would be believed without this, I declined having the affidavits taken; but the signers are ready to testify to what they have signed. I could have gotten more, many more, signers to this statement, but thought I had enough. A brother took a copy of it, and one person signed it, whose name I have not gotten: I left, before it was returned to me. The reader will see, most plainly, that what Mr. Chapman, and the Rev. R. Hopkins, testified against me, was positively false. I leave a Christian public to form their own opinion of this man, (Rev. Hopkins,) and I hope my Methodist brethren will exercise all the charity that Christianity will allow in such a case. The public will also see, that the Rev. A. Rich, who was asked by Dr. Drummond, while giving testimony, if he was an abolitionist, and charged by the Rev. J. C. Taylor, and Rev. R. Hopkins, with 'injuring' or 'ruining himself,' by contradicting his own testimony, given in the case of Rev. H., a few days previous, told on evidence, the *truth*, and nothing but the *truth;* though the Rev. M. Tichnell did propose to arrest his character, before the Conference, because his testimony did not agree with what the Rev. H. said in his defence, against the complaint which I brought to the passing of his character.

We, the undersigned, being called on by the Rev. E. Smith, to state our recollection of the sermon he preached in Cadiz, on the Saturday night of the second quarterly meeting for Cadiz circuit, for the last Conference year, on the following particulars:

1. Whether he, the Rev. E. Smith, said in that sermon, that the Methodist Episcopal Church tolerated a *baser sin*, than was ever tolerated by the Church of Rome, in her dark ages?

2. Whether he said that the Methodist Episcopal Church tolerated slavery, pride, worldly pomp, and poison?

3. Whether he said that the Methodist Episcopal Church was as *bad as the world*, or no better than the world?

4. Whether he said that the Methodist Episcopal Church ordained and sent men to preach the gospel, with their hands stained with blood, up to the elbows?

5. Whether he said that he heard a preacher in high standing say, that he did not care what persons wore, so their hearts were changed; and what he did say, on these several points?

We state, on the 1st point, that the Rev. E. Smith did not say that the Methodist Episcopal Church tolerated a *baser sin* than was ever tolerated by the Church of Rome in her dark ages. He spoke of the general Church, and applied the above remark to the Protestant Church generally, and we think he said *crime*, not *sin*.

2. He did not say that the Methodist Episcopal Church tolerated slavery, pride, worldly pomp, and poison. He said that the general church did; and we understood him to include, in the general church, the Methodist Episcopal Church, with the other branches of the Protestant Church.

3. He did not say that the Methodist Episcopal Church was as bad as the world, or no better than the world. He applied that remark to the fallen state of the church before the Reformation.

she tolerated slavery, he quoted Mr. Wesley, where he says that 'American slavery is the vilest that has ever seen the sun,' professing at the same time a high veneration for Mr. Wesley's character. As proof that it tolerated pride and worldly pomp, he stated that a preacher of high standing, and one not far off neither, ('I see my witness in the congregation, I come out full on the point,') said he cared not what the people wore, so their hearts were changed. Members of the Methodist Church furnished three millions of dollars annually for *Tea*, *Coffee* and *Tobacco*. These I can demonstrate to be poisonous on chemical principles, but I have not time to do it now; and furnish only one million for missionary or benevolent purposes. Q.—Did you take notes of these points. A.—I did. He also stated that the church, and I understood him to mean the Methodist Church, ordained and sent out men with their hands stained in blood to the elbows, to preach the gospel. In connection with this, he said the church was as bad or no better than the world. Q. (by brother Smith.)—Did I not tell you, when you waited on me, that you had misapprehended me, and that you had applied to the Methodist Church what I had intended to apply to the general church. A.—In one particular only, and that is in the expression that the Church was as bad as the world. Q.—Did I or did I

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4. He did not say that the Methodist Episcopal Church ordained and sent men to preach the gospel, with their hands stained in blood to the elbows. He said this of the general church, not of the Methodist Church.

5. He said he had heard of a preacher, who said he did not care what people wore, so their hearts were changed; but he did not say he heard a preacher say these things, nor did we understand that it was a Methodist preacher who had said these things. We did not think that any Methodist preacher would say such things.

JOHN CROZIER, LEADER,
DR. H. A. P. DAVIS, EXHORTER, M. P. C.,
JOHN DAVIS, LEADER,
SAMUEL HINES, LEADER AND STEWARD,
ABRAHAM BOYCE, TRUSTEE,
GEORGE WALLER, LEADER,
WILLIAM BOYCE, DO.

Cadiz, *August* 11, 1841.

REV. WM. PORTER, (Local Preacher.) I concur in the *first*, *third*, and *fifth* particulars, with the above statement, except, that I thought he alluded to a Methodist preacher, for I had told him the circumstance of a Methodist preacher. My recollection of the *second* and *fourth* is not clear enough to state, but I did not, to the best of my recollection, hear what they contain applied to the Methodist Episcopal Church.

A. C. TURNER, Esq. I concur in the above statement, except the fourth and fifth items: my recollection as to these is not clear enough to state.

WM. BOYCE, JR. I concur in the first and third particulars; my recollection of the other three is not clear enough to state.

PHILIP TRINE, (Trustee.) I concur in the first and fifth particulars, but do not recollect the others clear enough to state, but I think that he (Smith) did not apply what is contained in any of these items to the Methodist church; that all was applied to the general church, as was the first.

I concur in the statement of John Crozier and others, in all but the fifth particular: my recollection is not clear enough to say what was said on that point. JAMES DAY.

I concur in the above statement of John Crozier and others, on all the points, so far as they deny that the Methodist Episcopal Church was spoken of, and in the whole of the fifth particular. ABRAHAM DEAVS, EXHORTER.

not say, that if the persons who heard me, understood me as you did, they misunderstood the meaning of the sermon. A.—He said something like it, but I think different from what he now states. I think I mentioned at the time, that I had taken notes of the sermon, and could not be mistaken.*

"Brother C. Thorn called as a witness. Q. (by brother Hopkins.)—Did I not request you to accompany me to see brother Smith on the subject of the sermon? A.—You did. Q.—Were you present when I admonished him. A.—I was. Q.—Did he take any thing back, and manifest any contrition or sorrow? A.—I think not. I did not so understand it. Q.—Did I not inform him, I should call him to answer to these at Conference? A.—I think you did. Q.—Do you recollect whether I embraced the report he had circulated about my being a slaveholder in heart? A.—I do. He said he had difficulty in hearing you preach. Q. (by brother E. Smith.)—Did I admit I had said the things he reproved me for? A.—You said but very little. I did not understand your admitting the charges. Do not recollect your saying he was mistaken in some of them. Q.—Do you recollect my having said, he was my pro-slavery Presiding Elder, and my difficulties in hearing him preach were because he voted for the *Black Resolution*, at the General Conference? A.—My understanding is that his having voted for the Black Resolution was the ground of his having said he believed brother Hopkins was a slaveholder in principle.

"Brother L. Janney was called on as a witness. Q. (by brother Hopkins.)—Did you ever hear brother Smith say that I was a slaveholder in heart? A.—I heard him say, he believed you were.

Here the evidence closed, and brother Hopkins addressed the Conference, in a speech of less than half an hour, in which he stated the grounds of the prosecution. He first took special pains to impress on the Conference the idea that he was not a volunteer in the business; that he felt himself impelled, by the duties of his office, to do what he had done; an office which, he said, he had never desired, but which he bore as he bore his cross, not feeling himself at liberty to refuse the one or the other. He next labored to impress the Conference that abolition had nothing to do with the prosecution. This he stated in express terms, and gave, as a proof of the truth of the assertion, that other preachers in his district were abolitionists, and yet he had brought no complaint against them; they had taken an active part in abolition movements, and no charges were brought against them. This was argued, and the impression tried to be made, that he had nothing against me on the ground of my abolitionism.

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* I called on brother Thompson, who was present, and heard the greater part of the conversation. He gave the following certificate, which fully confirms what I said about the conversation, and disproves what brother Hopkins testified. All who know brother Thompson will believe what he certifies.

New Alexander, Jefferson Co., Ohio, August 25, 1841.

This morning, Edward Smith called upon me to state, in writing, what I remembered of or about a certain conversation, between him and Robert Hopkins, at Cadiz, on the 15th day of November, 1840, about a certain sermon Smith had preached the night before. Hopkins charged Smith with having a personal allusion to him in his sermon. Smith denied, and said you are not the man. Hopkins charged Smith with saying divers things against the Methodist Episcopal Church, which reflected upon it. Smith said, if so, I am not conscious of that: you must have misunderstood me.

MATTHEW THOMPSON.

Indeed he said so, in so many words; and farther said, he had nothing against any man on account of his abolition principles. He said he cared not what a man was on this subject, if he attended to his work faithfully, as a Methodist preacher—he never meddled with any man's principles. His plea was that I had slandered the church and my brethren in the ministry, and rebelled against the authority of the same, and thereby violated my ministerial *vows*. He plead that, admitting the articles I had written for the "Watchman," on the doings of the General Conference of 1840, were even *true*—all *true*, they were nevertheless slanderous, a slandering of both the church and the Bishops, and the Conference must find me guilty accordingly.

He said but little about rebelling against the authorities of the church, and assured the Conference, that he was not anxious as to the issue of the case; that he had done what he had from a sense of duty, as an officer of the church. He had not, by bringing these objections, bound himself to sustain, or even prosecute them, and had therefore waived the prosecution of two of the charges; and that, having done what he felt to be his duty, he would submit the whole subject to the Conference for their action, and would acquiesce cheerfully in their decision, be it what it might. It is worthy of special notice, that he did not attempt to show, in this speech, (and this was the only one he made, for he submitted the case without attempting any reply to my defence,) that one single word I had said, either about the church or the preachers, was *incorrect*, or that any thing I had written about the General Conference was *untrue*. He specifically stated the ground of the prosecution thus: I had slandered the church and my brethren, admitting *all I had said was true*. In plain English, I had slandered the M. E. Church and her ministers, by telling the *truth* on them.

I then called the attention of the Conference to the matter in hand, by reading the correspondence between brother Hopkins and myself. I noticed that brother Hopkins had stated that he had nothing against me an account of my abolition, and that the charges were not for abolition movements, but for other things. That he had stated, in the declaration to his *Bill* of *Charges*, that he was dissatisfied with the course I had taken the past year, and that he had admonished me for this course, and I had declined his admonitions, and therefore the charges were brought. But in his *Bill of Charges*, he left out what he had admonished me for, and charged me with things for which he gave me no admonition, nor did he ever mention them to me before I saw the objection.

I then commenced my defence. The following is the substance of what I said, and the language too, as near as I can remember.

Mr. Chairman:—I will first notice what has been said about me; that I am trying to provoke the Conference to lay me aside, that I might attend to an abolition agency, which I have accepted, and which I cannot attend to, while I retain my relation to the Conference. I have learned that these things are circulated among the members of the Conference, and fear they are believed by many. They were doubtless put into circulation to prejudice the minds of the Conference against me, and thus prepare my brethren, some with whom I have labored in harmony and love, to vote against me; and I apprehend that the device will be but too successful. I assure the Conference that these reports are wholly unfounded; that I have always hoped to *live* and to *die* a Methodist preacher; that

this was the utmost goal of all my wishes for the last twenty years, and that it is still the permanent desire of my heart; that I had entered into no engagements which would prevent me from doing the work of a minister of the Gospel in the church of my choice, in which I had been not only laboring, but literally toiling, for the last twenty years. I will not say that the work of a *Methodist Preacher*, (the name by which I greatly prefer to be called,) has been to me a work of sacrifice, but it truly has been one of toil. In this work I have spent the prime of my life, the vigor of my days. My days and my nights have both been given to it. I have seen, in that time, more than *ten thousand* sinners converted to God, and have received into the Methodist Episcopal Church between *six* and *seven thousand*. But, Sir, it may considered improper for me thus to speak of myself; but I hope it will not be so considered at this time, when such efforts are making to disgrace me in the eyes of that church, which has received the strength of my youth, and induce her to cast me from her bosom now, when the snows of time are whitening my locks, and the frosts of death beginning to settle in my bones. Why, Sir, my children in the Gospel are in this church. More: fifty, at least, who own me as the instrument, in the hand Divine, of their salvation, are preaching the unsearchable riches of Christ in this church, and my fondest wish is to continue with them in this blessed toil, until my Master shall bid his servant rest. But if I am to be disappointed in this fond hope, I am determined that it shall be for carrying out the principles of Wesleyan Methodism; and if the Conference disowns me for this cause, I am willing to be disowned; but these principles shall live in my heart, while it continues its anxious beatings; because I feel fully assured, they are the principles of the Holy Scriptures, which, if fully embraced by my heart, and carried out in my life, will secure me the favor of Him, whose smiles make Heaven, and who will soon raise me "where the wicked cease from troubling, and the weary are at rest," and the servant is free from his master. It is true, I have been offered abolition agencies; one from the American Wesleyan Anti-slavery Society; one from the American and Foreign Anti-slavery Society; and one from the Ohio State Anti-slavery Society; but I have not accepted any of them. I was offered, by the A. W. A. S. S., an agency, last fall; but I informed the Secretary of that Society, that my ministerial duties would not allow me to accept of it. I hope it will not be made a a ground of objection against me, that my anti-slavery brethren have given me so many marks of their confidence.

It is known to a brother on this floor, that, a few years since, the leaders of one of the political parties waited on me, to obtain my name as a candidate for Congress, and that party was then the majority; but I told them I could not think of any such thing. Am I now to be thought less of by my brethren, because I have preferred the toil of preaching the gospel to all these, and have not been induced, by these offers of my friends, to leave the holy work, to which I believe God has called me. Well, if I am disesteemed, I am disesteemed; but in this "my heart shall not reproach me so long as I live."

My accuser told the Conference, in his opening speech, that this prosecution was not for abolition. He was very careful to state this matter, and have it distinctly understood; but the following correspondence, which I will now read, will place this point in its true light before the Conference:

September 9, 1840.

DEAR BROTHER:—A sense of duty only induces me to drop you these lines, and whatever may be their reception or fate, I assure you they are well intended.

Complaints have been made to me that you have, in one instance at least, delivered an abolition lecture, or preached an abolition sermon; and that you had made an appointment to deliver another in a short time. As a friend, I advertise you of the fact, that such movements give great dissatisfaction to many of the members of the church; and I advise you to discontinue them. As it is not a matter that constitutes any part of the appropriate work of a Methodist preacher, it can be dispensed with, without infringing the rights of any. The resolution of the Conference upon that subject, which you helped to frame and pass, should have been rescinded before you, of all men in the Conference, became an abolition lecturer.

Respectfully, R. HOPKINS.

REV. E. SMITH.

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New Athens, September 11*th*, 1840.

DEAR BROTHER:—Yours of the 9th inst. is now before me. You inform me that complaints have been made to you, that I have delivered one lecture, or preached one sermon on abolitionism, and that I had made an appointment for another lecture. The first is true: I have delivered one lecture; but had not, at the time I supposed you received your information, made an appointment for another. But I have no disposition to conceal the fact, that I intend to promote the interests of abolition in every way I can, without neglecting my work. I intend to *lecture, circulate books* and *papers, and do the very best I can for the cause of abolition and the oppressed.* This I feel to be my duty, in connection with attending faithfully to the duties of my circuit; and if I hurt the feelings of my brethren, or "give great dissatisfaction to many of the members of the church," I cannot help it.—I *must* and *will* take my conscience into my own keeping. As to the resolution of our Conference, you will see my views of it in the last "Watchman."

I have carefully and prayerfully looked at this subject, and have come to the conclusion, that the above course is the way of duty, and trusting in God, I intend to pursue it.

Yours, affectionately E. SMITH.

REV. R. HOPKINS.

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Steubenville, Septembe 28, 1840.

DEAR BROTHER:—I received your communication some time since, but could not reply to it until now. The first fact I mentioned in my letter of the 9th instant, viz: that of your having delivered one lecture on abolitionism, you admit as "true;"—the second is no less so, though you suppose the contrary; for I received my "information" at the very place fated as the scene of your operation, only a few hours after the appointment had been received. You say, "I have no disposition to conceal the fact, that I intend to promote the interests of abolition in every way I can." This, to be sure, is frank enough now, it cannot be concealed any longer, but it is extremely ill timed. You should have made this declaration to the Pittsburgh Conference, and if that body had suffered it to pass, and the Bishop given you an appointment with a perfect understanding of your

intentions in that particular, then, and not before, could you have unfurled your banner, and gone forth "to promote" in good faith "the interests of abolition, to circulate books and papers," (and I will add, to put in nomination Mr. Birney, as the third and only suitable candidate for the Presidency, because he is an abolitionist: this I hear you did also, at the conclusion of your lecture at Flushing.) But your failing to make this declaration at the time and place most proper for it, deprives you of any right now to persist in a measure, the character of which you must know is offensive to the Conference. The Bishop gave you an appointment precisely as he did others, upon principles long since settled, and well defined in the book of Discipline. You therefore was expected to fulfil your part of the solemn engagement to the utmost of your ability, without attempting any work of supererogation, much less that which is incompatible with it. The Conference confided in, and treated you as one of its members, possessing no rights nor privileges above your brethren in common.

The right "to promote abolition, lecture, circulate books and papers," is disclaimed by the Conference by their solemn act, you also voting with the majority. Where then is your right to do so as a Methodist preacher? Is not the whole equal to all the parts? I say again, that the resolution of the Conference should have been rescinded before you commenced your abolition measures, "your views in the Watchman" to the contrary notwithstanding. To have anticipated you at the Conference, would have been premature, and inconsistent with that confidence in the honesty and integrity of each other, which should always characterize and distinguish a body of Christian Ministers. No remedy, therefore, would have been provided, more than what already existed. Had you been as honest *then* as you seem to be *now*, the fair presumption is that your relation to the Conference would have been changed, and you permitted "to promote the interests of abolition" upon other responsibilities than those of a Methodist Traveling Preacher in the Pittsburgh Annual Conference. The course you have taken in this matter seems to me to be a direct violation of the trust reposed in you by the Conference and the church when you received your appointment. I appeal to your conscience, your sense of honor:—is it right for you to take advantage of the character and influence given you by the Conference, to do a work from which that very body has directed you to refrain?

After avowing your intentions, you proceed, "this I feel to be my duty, in connection with attending faithfully to the duties of my circuit." To do the latter, you stand pledged to the Conference and the church: not so the former—it is wholly gratuitous—it is worse—an outrage upon the feelings of your brethren, and an invasion of the peace, if not the unity of the church. The spirit which is essential to the one, indisposes for the work of the other. *There is no concord between Christ and Belial.* Your language would be more forcible, if your lecturing, &c., were productive of good, or were indifferent in itself; but what shall we say when the contrary is the result? The same thing might be affirmed of any course which unreasonable prejudice might dictate, or blind interest or inclination choose to follow. Suppose, for example, you were to affirm it your "duty, in connection with" your "duties" on the circuit, to preach *Universalism*, or *Fanny Wrightism*, or *civil politics*—would the right to do either of these things be awarded you

by an enlightened public? Or suppose you were to commence a course of lectures upon Hydraulics or Hydrostatics. This might do for a *Professor of Natural Science;* for a mere aspirant after literary fame, to amuse the people with learned disquisitions upon the subject of *conducting water through pipes*, or *weighing bodies* in *fluids*, but would not do so well for a Methodist Preacher, as such. True, you might acquire the reputation of being a *great learned man*, whether you deserved it or not, but would not acquire that of a useful and successful minister of the Lord Jesus Christ. You would not be the instrument of bringing many sinners to a knowledge of salvation, nor of pouring into the mind of the broken hearted penitent the consolations of the Gospel, whatever else you might be. Yet this might be more innocent in its results than lecturing on abolitionism, circulating books and papers, while sustaining the character of a Methodist Preacher; for in doing the former, you would have laid aside this character, and descended to your proper level; but your uniting this character with the work of the latter scatters fire-brands, arrows and death; among the people too, whose *quietness and peace you have pledged yourself to promote and set forward as much as lieth in you!* But for this it seems you are fully prepared, for you say again, "if I hurt the feelings of my brethren, or give great dissatisfaction to many of the members of the church, I cannot help it: I *must* and *will* take my conscience into my own keeping." Paul admitted and acted upon the principle of expediency, but it seems to have no place in your creed. I regret this sentence on two accounts: 1. because it says nothing for the moral honesty either of yourself or your brethren; 2, it savors of a recklessness, as deaf to reason, as blind to consequences. Were you less a free man, when you opposed abolitionism, or before the subject was agitated at all, than you are at present? Who had the keeping of your conscience when you promised to *keep our rules, and not mend them? To act in all things, not according to your own will, but as a son in the Gospel?* *Who*, when you solemnly vowed *to maintain and set forward as much as lieth in you quietness, peace and love, among all Christian people, and especially among them that are, or shall be committed to your charge?* Who had the keeping of your conscience, when you vowed *reverently to obey your chief ministers, following with a glad mind and will their godly admonitions, submitting yourself to their godly judgments?* When you shall have regained the keeping of your conscience, what will become of your consistency? Both, it seems, cannot reside at home. Will you commit the keeping of the latter to me? You shot your gun breech foremost, and received the contents into your own dear self. And if I could heal the wound, I should willingly offer my services. But perhaps my probing process, though necessary, might not be very agreeable; but I can adopt no other, until the symptoms change their character. In conclusion, permit me to say, with your opinions as an abolitionist I meddle not; believe what you please about the abstract principle of slavery; only do not agitate the minds of the people—seek to save their souls—and keep off political and exciting topics. Yours, as ever, R. HOPKINS.

REV. E. SMITH.

REV. ROBERT HOPKINS.

Dear Sir:—When I received your letter of the 28th of September, I entertained a thought of answering it immediately; but when I carefully

examined its contents, and also reflected that it might become necessary, at some future day, to give our correspondence to the public—a thing which I did not desire, but I thought you did, by choosing to write to me, in preference to seeing me, when you could have done it with convenience and ease, my love for the church made me unwilling that such a letter should come before the public, bearing the signature of one of our *chief ministers*. I therefore determined to bear the insults and imputations cast on me, and accordingly took it to the quarterly meeting at Cadiz, and there offered it to you. But you refused to take it back; leaving me no alternative, but to reply, or, by my silence, admit the justness of your charges. This I could not do; and I would have answered it immediately after that meeting, but I wished to do it as dispassionately as possible. And the extraordinary treatment I received from you at that time, I feared, might unconsciously exert some influence over my feelings, which might give to my reply some uncalled for asperity. I have therefore delayed my reply to the present time, and I would delay still longer, but I desire that you should see my explanation and reply, before you come to our next quarterly meeting, lest the scenes of the last meeting might be acted over again. I have no desire to be compared again to a *toothless old dog*, who might slaver on you, but could not bite you. Much less do I want to be informed again, by my Elder, that he would not take the holy communion with me—that one of us must stay away from this holy service. And though you took back to me, what you said in your *old dog comparison*, you did not take it back, so far as I have been able to learn, to the brethren you said it to, in my absence. And though you did at last permit me to go to the communion with you, it was not till after I had attended to the love feast, in your absence, and heard you preach the sacramental sermon, without knowing you had changed your mind. Nor do I want my Elder to get up, after I am done preaching, and charge me before the congregation with misrepresenting his previous sermon, when I had done no such thing, and publicly censure and condemn my sermon; and therefore I forward you my reply at this time.

The first thing I will notice in your letter, is what you say about my admission, that I intend to promote the interests of abolitionism in every way I can, without neglecting the duties of my circuit. These I said I would faithfully perform, and with what time I might have over, promote the interests of abolition. You say, "this to be sure is frank enough now, it cannot be concealed any longer, but it is extremely ill-timed. You should have made this declaration to the Pittsburgh Conference, and if that body had suffered it to pass, and the Bishop given you an appointment, with a perfect understanding of your intentions in that particular, then, and not before, could you have unfurled your banner, and gone forth to 'promote the interests of abolition,' to circulate books and papers, (and I would add, to put in nomination Mr. Birney, as the third and only suitable candidate for the Presidency, because he is an abolitionist. This I hear you did also, at the close of your lecture at Flushing.) But your failing to make this declaration, at the time and place most proper for it, deprives you of any right now, to persist in a measure, the character of which, you must know, is offensive to the Conference."

There are three things, in this part of your letter, worthy of notice: 1. You think I was bound to inform the Conference, that I intended to promote the interests of abolition, and because I did not, I have no right to

do any thing in its favor now. The Conference knew I was an abolitionist, and they had a right to expect, that I would act consistently with my principles. It was well known at the Conference, that the Rev. R. Boyd had broken the resolution on abolition, and yet no objections were made to him on that account. If the Conference did not allow the preachers to disregard the resolution, why did they not call him to an account? And you know, that the New Hampshire Conference had passed a resolution allowing—yea, approving of the things which our Conference disallows; and the G. C. was asked to say that *that* Conference had erred in so doing, and would not! And this I also know, and so did the abolition preachers of our Conference. Now, do you really think, that I acted dishonestly, (for this you charge me with in another part of your letter,) in not informing the Conference I intended to be consistent, and show my faith by my works, and just do what the G. C. allowed the preachers of the N. H. C. to do, and what many of the preachers in all the abolition Conferences are doing, and have been doing for some years; and do what one of the members of our own Conference did substantially, i. e., break the resolution, without one word of censure, or an attempt to punish him? The Conference ought to have expected me to act as I am acting, unless they thought I was a poor cringing slave of popular favor. I cannot see that I have acted disingenuously in this matter.

But you say, in another part of your letter: "Had you been as honest *then*, as you seem to be *now*, the fair presumption is, that your relation would have been changed, and you permitted to 'promote the interests of abolition,' upon other responsibilities, than those of a Methodist Traveling Preacher, in the Pittsburgh Annual Conference." This is plainly saying I was not honest *then*, and only seem to be so *now*. How kind my Elder can speak! But what relation could the Conference have given me? They must have either located or expelled me, for there is no other way to change my relation from a traveling preacher. And where would they have found Discipline for either? The Conference can locate preachers without their consent, who have so acted, as to become unacceptable to the people among whom they labor. But it is not pretended that this rule applies to me. I had not so acted before the last Conference. This was not pretended. And had it been, the reverse could have been proven in my case, as clearly as in the case of most of the preachers of our Conference. This rule did not apply to me at the last Conference; it could not have been brought to bear on me then, whatever may become of me hereafter. And under what rule could the Conference have expelled me? Could they have done it for saying I would do, as the G. C. allowed the preachers of the N. H. C. to do; and as very many of the preachers of the N. E., M., and G. Cs. are doing, and have been doing for some years? Mark, I could not have been expelled for doing as these brethren have done! But for saying I would so do! Had the Conference done, what you presume they would have done, they must have done it in one of these two ways, and there is no Discipline for either. Had they done either, they must have acted not only without, but against law. Is it a fair presumption, that the Pittsburgh Conference would have either located without his consent, or expelled a preacher of nearly twenty years standing, without the shadow of authority from the Discipline? Those who thus presume have a much worse opinion of the Conference than I have. And you, my dear sir, must

have singular views of your brethren of the Pittsburgh Conference. Had I intended to neglect my work, or engage in any thing hostile to the interests of the church, then, I admit, I ought to have informed the Conference of the same. But I had no such intention then, nor have I now. I sincerely believe that the opposition to slavery which modern abolition exhibits is nothing but the views of the early Methodists, the English Methodists, and the doctrine of our present Discipline consistently and scripturally carried out; in one word, *Methodism in earnest!* These are my real sentiments or opinions, and I am ready to maintain them against you, or any other person or persons, who may see cause to oppose them, when and where you or they may choose. Holding these sentiments or opinions, I never even dreamed that I was bound to tell the Conference, that I intended to be a Methodist in earnest, much less do I conceive that I must not be one now, because I gave the last Conference no notice of my intention.

2. You say my avowal "is frank enough now, it cannot be concealed any longer." It seems you think I am now frank, because I cannot help being so; that I would still be dishonest if I could. By what fatuity I was prevented from concealing my purposes any longer, I know not; I thought I was making the avowal of my own accord, and I think so still. All I can say on this subject is, that I was not conscious of any influence impelling me to make the avowal I did, in my first letter to you.

3. As to the nomination of Mr. Birney for the Presidency, you were misinformed. I have never taken an active part in politics. I have stood so far from this "exciting subject," that I have voted but three years in my life, and never a party ticket.

You say, "The Bishop gave you an appointment precisely as he did others, upon principles long since settled, and well defined in the book of Discipline. You therefore, was expected to fulfil your part of the solemn engagement to the utmost of your ability, without attempting any work of supererogation, much less that which is incompatible with it." I am perfectly agreed to all this, and all this I am trying to do, to the best of my ability, my abolitionism to the contrary notwitstanding!

Our present Discipline inquires, "what shall be done for the extirpation of the evil of slavery? *Answer.* We declare that we are as much as ever convinced of the *great* evil of slavery." In 1784, we were so much convinced of the *great evil* of slavery, as to require all in the church, who held slaves, to free them at farthest in two years, or leave the church, and in default, they were to be expelled. As late as 1800, the P. Es. and preachers were required to circulate petitions to the legislatures, for the abolition of slavery. They were to call meetings of influential persons, to lay plans for the abolition of slavery. These are some of the means the church took then to extirpate this *great* evil. The church now says we are as much convinced of the evil as we were then. And yet a P. E. says it is a fair presumption, that a preacher would be located forcibly, or expelled, for substantially opposing the *evil*, as the preachers were required to do forty years ago! I received my appointment on the long settled principles, on which the preachers received theirs 40 years since, and I am opposing slavery, in a way very nearly allied to the way they opposed it then. The principal difference is, they labored for gradual emancipation, and we for immediate; but both recognize slavery as an *evil* or *sin*;

and I claim that we have the best side; for if slavery be a *sin*, it, like all other sins, ought to be immediately repented of.

You say in another place, "The course you have taken in this matter seems to me to be in direct violation of the trust reposed in you by the Conference and the church when you received your appointment." I am acting as the G. C. allowed the preachers in the N. H. C. to act, and as many of the preachers in the N. E., M., and G. Cs. are acting; preachers whom the Bishops are, from year to year, appointing to the most important stations in those Conferences. Now, if I am violating my *trust*, so are they, and the Bishops are honoring, with the best appointments, trust violaters! They surely ought to be called to an account! But perhaps you intend to see to this, at the next G. C.!! If I am violating my *trust*, I have much company, who have Episcopal sanction, and some of them have a G. C. permit; and I have been inclined to think, I might, without crime, do in this particular, what I see others do by permission and sanction.

You further inquire, "Is it right for you to take the advantage of the character and influence given you by the Conference, to do a work from which that very body has directed you to refrain." I deny that the Annual Conference has any authority in the premises. The Discipline says what a preacher shall do, and what he shall not do. The Conference has authority to determine when he disregards those injunctions, and also to punish him as the Discipline directs; but has no (right) authority to make any law touching the duty of a traveling preacher, and has therefore no right to dictate in this particular. I admit they have a right to express an opinion, to give advice, and therefore voted for the resolution against abolition, believing then, as I do now, that the Conference has a right to express an opinion on any moral subject. But when I was as much opposed to abolition, as any honest opposer of slavery could be, I contended that the resolution could not have the force of law, because an Annual Conference has no legislative power. As to the Conference giving me a character and influence, I think you are mistaken: I had as much character and influence before the last Conference, as I have had since. All the Conference did, was to say, that I had done nothing to destroy the character I had previously acquired; and if the Conference said what was true, it was my conduct that gave me what character or standing I had, or have; I am not indebted to Conference for my character.

If what you say about the spirit which is essential, for the work of modern abolitionism, and the spirit that fits for the work of the Gospel ministry, be correct; that the spirit of the one is as much opposed to the spirit of the other, as Christ is to Belial; then of all men, either ancient or modern, Mr. Wesley was the most illy calculated to spread Scriptural Holiness, for I know of no man who evinced so much of the true spirit of abolition, a spirit which gives slavery no quarters. And I am charged with committing an outrage on the feelings of my brethren, for consistently carrying out these principles, for I am not charged with being an inconsistent abolitionist. I would be pleased to know, if these tender feeling brethren believe, with Mr. Wesley, that *American Slavery is the sum of all villanies*, and if so, by what kind of influence they become outraged in their feeling, because I say that this enormous sin, as well as all less ones, should be repented of immediately. Should you have the necessary information, I hope you will enlighten me on this point. What

you say about me employing my leisure time preaching Universalism, Fanny Wrightism, or Civil Politics, is a strange illustration of opposing slavery. This the Discipline acknowledges a *great evil*, and inquires what shall be done to extirpate it? And an effort to extirpate one *great* evil is proven to be wrong, because it would be wrong to be equally active in support of two other *great evils;* for you will not deny, I trust, that Universalism and Fanny Wrightism are both *great evils*. And because it would be wrong to preach or lecture in support of two *great evils*, it must therefore be wrong to preach or lecture against one *great* evil. This, I confess, is a new way to reach a conclusion! Your remarks about a Professor of Natural Science are, on the whole, pretty correct; but you surely erred in saying that such a course would be more consistent in a minister, than to lecture on abolition; as it cannot, in my judgment, be more consistent for a minister to do what is no part of his duty, than to to do what is. It is no part of a preacher's duty to lecture on natural science; but it is his duty to oppose *great evils*, and *sin* of every kind—to raise his voice against them; and slavery is a *great evil*, i. e., *sin;* and it is also his duty to plead the cause of the *poor* and needy. Hence, to do these things in an abolition lecture cannot be more inconsistent, than to do what is no part of his duty. But I fear our Rev. College Professors will not feel complimented with what you say about descending to the proper level.

What you say about scattering fire-brands, arrows and death, among the people, remains to be proven.

I said, in my note to you, "If I hurt the feelings of my brethren, or give great dissatisfaction to many of the members of the church, I cannot help it: I *must* and *will* take my conscience into my own keeping."—You remark on this, that St. Paul "admitted and acted on the principle of expediency, but it seems to have no place in your creed." Where, pray, is the difference between my principle of action and the apostle's? I claim to keep my own conscience, even when so doing may happen to hurt some of my brethren's feelings. This is my principle of action, as set forth in my note to you. In what did the apostle's differ from mine? Did he refuse to keep his own conscience, and commit its care to some other person? I see no other way he could differ from my principle of action. And if he acted thus with his conscience, I have overlooked the place, where the transaction is recorded. You say of this part of my note, "I regret this sentence on two accounts; 1: because it says nothing for the moral honesty either of yourself or your brethren; 2, it savors of a recklessness, as deaf to reason, as blind to consequences." It seems, then, according to your system of ethics, that a man who takes his conscience into his own care, when by so doing he may reluctantly hurt the feelings of some of his brethren, must be a dishonest man. And that brethren, who may think differently from him, and feel hurt with him for this course of action, must also be dishonest! And is a man deaf to reason, and blind to consequences, who does what he conscienciously believes to be his duty, after making it a subject of much reflection and prayer? If your conclusions be correct, I must have some singular obtuseness of perception; for I cannot see things in this light.

You asked me, who had the keeping of my conscience, when I promised to keep our rules, not to mend them, and when I took upon me the obligations of the ministry, as set forth in our book of Discipline? To all

this, I answer, I had then, have had ever since, and still have my conscience in my own care! I have never felt any of those obligations burdensome! But I may not understand some of their requirements as you do. My obligations to promote peace is with christian people, who fear and obey God, not with *slaveholders*, who neither *fear God nor regard man*. I am not bound to peace with *sin* and *sinners*. I am laboring to promote peace and quietness with the characters pointed out by the Discipline.

I promised to submit to the godly judgments of my *chief ministers*. This I am still ready to do, but in both these cases, I claim the right of private judgment. 1. As to what is sin, and who are christian people. Those whom I judge to be Christian people, I will do all I can to promote peace among, wherever they may be found; this is all I think the Discipline requires. 2. As to what judgments of our chief ministers are godly. Those which I judge so to be, I am ready to submit to, as also to obey their advice and directions. But I do not think they are infallible, and must therefore call into exercise my own judgment, as to the godliness of their judgments, and if I believe them such, I am ready to submit; but should they command me to do what I judge to be wrong, or sinful, I would not in that case feel bound to obey or submit. These are my views of ministerial obligations, and I do not see how you can differ from me, unless you claim, for yourself and your *co-chiefs*, infallibility. Then you and they may claim of less honorable brethren a blind submission, but not before; unless it be our duty to obey *man*, rather than God.

You seem to take it for granted that I have not had the keeping of my conscience for some time, at least, and when I regain it, should I ever, I will have to put my consistency out to nurse, and you propose to take the important charge. But from the singular specimen of logic and moral philosophy given in your letter, I fear you would put it in the cradle with my conscience, and smother conscience, as you seem to have but little love for it. I hope you will grant me the privilege of taking care of both.

You say I shot breech foremost, and received the load into my dear self. I suppose you alluded to my voting for the *anti-abolition resolution*, and now opposing it. I voted for it as an expression of opinion, because I then thought abolition was wrong, and ought not to be promoted. I oppose it now, because I now think abolition right, and ought to be supported. And if this is shooting breech foremost, I intend to shoot breech foremost every time I may find I have been wrong. I have been shooting this way for more than twenty years. Whenever I found I was wrong on any subject, I confessed, and changed my course; not for a moment supposing that any lover of righteousness would censure me for so doing.

Now, my dear Sir, do you never shoot in this way? If not, you must be, in my humble opinion, a singular man—singularly *wise*, or singularly *depraved*. But I must think you shoot in this way sometimes; if you do not, I hope you soon will. As to your probing process, it gives me no pain, and you have my consent to continue it until you are satisfied.

You concluded by saying, "With your opinions as an abolitionist I meddle not: believe what you please about the abstract principle of slavery, only do not agitate the minds of the people. Seek to save their souls, and keep off political and exciting subjects." I do not know what you mean by the *abstract principle* of slavery. Slavery has no *abstract* existence. It is a *concrete* in every modification; and what is the abstract principle of that which has no abstract existence, I confess I am at a loss

to know. And your kind indulgence is of no advantage to me, because of my ignorance of what this principle is. But one thing I comprehend. The faith which you allow me to have is a *dead faith:* it is not to be shown by works. I may believe slavery sinful, and that I ought to oppose it; but I must not do what I believe to be my duty—must neglect what I believe my Savior requires of me. This I understand, but must plead dissent.

In closing this examination of your extraordinary letter, and explanation of my course and principles, I would say, I have no desire to offend you in any thing. I would be glad to act in harmony with you, if it can be done on correct principles; and, though you are a younger man, and a younger minister, I am ready and willing to respect both you and your office, in any thing that does not involve *sin;* but I must obey God, rather than man. Respectfully, E. SMITH.

New Athens, Ohio, Jan. 29, 1841.

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Now, Mr. Chairman, what does this correspondence prove? When I had delivered but one anti-slavery lecture or sermon, and, in the opinion of my accuser, had made an appointment for another, he holds this language: "As a friend, I advise you of the fact, that such movements give great dissatisfaction to many of the members of the church, and I advise you to discontinue them." "The resolution of the Conference, *which you helped to frame and to pass,* should have been rescinded, before you, of all men in the Conference, became an abolition lecturer." And after I had informed him, that, after "carefully and prayerfully" looking at the subject, I had become convinced that it was my duty to do the very best I could, "for the cause of abolition and the oppressed," by lecturing, circulating books and papers; but that I would, in the mean time, attend faithfully to the duties of my circuit, and with what time I might have over, thus promote the interests of abolition: in his second letter, in reply to one from me, after telling me that I ought to have made known my intention to the Pittsburgh Annual Conference, in Clarkesburgh, and because I did not, I was precluded from acting as I proposed doing, he says, "But your failing to make this declaration, at the time and place most proper for it, deprives you of any right now to persist in a measure, the character of which you must know is offensive to the Conference. Had you been as honest *then,* as you seem to be *now,* the fair presumption is, that your relation to the Conference would have been changed, and you permitted to 'promote the interests of abolition' upon other responsibilities than those of a Methodist Traveling Preacher in the Pittsburgh Annual Conference. The course you have taken in this matter seems to me to be a direct violation of the trust reposed in you by the Conference and by the church, when you received your appointment. I appeal to your conscience, your sense of honor—is it right for you to take advantage of the character and influence given you by the Conference, to do a work from which that very body has directed you to refrain." Speaking of the course which I informed him I felt it my duty to pursue, he says, "It is wholly gratuitous: it is worse—an outrage upon the feelings of your brethren, and an invasion of the peace, if not the unity of the church." Speaking of preaching the Gospel, and lecturing on abolition, he says, "The spirit which is essential to the one indisposes for the work of the other; *there is no*

concord between Christ and Belial." It "scatters fire-brands, arrows and death among the people." It "savors of a recklessness, as deaf to reason, as blind to consequences." It "says nothing for your honesty." What was the body of the offence, then? Why, Sir, *abolition*, and only ABOLITION. Then *abolition* would have thrown me out of Conference, according to this brother's presumption. Then *abolition* was an invasion of the peace and unity of the church. Then *abolition* scattered fire-brands and death. Then *abolition* was the spirit of Belial. But that brother has nothing against *abolition* now; nothing against any man for being an abolitionist. Has he become converted to abolition, or has he ceased to care for the church? One or the other must have taken place, or he either then spake what he did not believe, or he does now. And more than all this, he has no objections to me now on account of my abolition! His mind must have undergone a very great change, indeed, since he wrote his last letter. Then I was violating, in his opinion, my ministerial vows. Taking advantage of the Conference and of the church. Reckless of consequences, and blind to reason. Scattering fire-brands and death, and entertaining the spirit of Belial. What had I done when my prosecutor charged all these dreadful things home on me? I had delivered *one* anti-slavery lecture, and had informed him, that I should lecture, when my duty on the circuit would permit, and that I would circulate books and papers; and for so doing, and for so saying, all this was heaped upon me, and I given to understand, that had I made these intentions known to the Conference, my relation would have been changed from that of a traveling preacher, to something else, I knew not what! But now, after I have gone far beyond what I then proposed to do, he has nothing against me on account of abolition. I have since lectured frequently; I have even lectured on *political abolition*—advocated it with my might; debated the question three times, once *three days*, and *twice* two days; formed societies, both in and out of the church; recommended the formation of a separate Anti-Slavery Missionary Society, and some of my anti-slavery friends gave me credit for begging one thousand dollars for the Ohio State Anti-Slavery Society; but, I think they over-rated my effort; but sure I am, I would have done much more if I could. And now, Sir, after all this, he has nothing against me; but when my abolition, real and proposed, was not a *tithe* of what it now is, he had almost every thing against me on its account. And yet we hear of no change in that brother; he is not yet converted to anti-slavery, nor is he awakened, so far as we have learned. Does he expect this Conference to believe his professions? More, does he expect any body to believe him? If this Conference is prepared to believe all this, they must have the bump of credulity very largely developed, large enough to make good Catholics; for those who can believe that brother's professions on this subject, have faith enough to believe any thing! What an exalted opinion he must have of his brethren of this Conference, to ask them to believe all this. But so it is: the days of queer things are not yet over!!

I will now call the attention of the Conference to the charge. I am charged with giving publicity to things highly slanderous in their character. The charge is slander. Two things are necessary to establish this charge. 1. The things said must be slanderous. 2. They must be untrue. If either of these points are not made out, I must be acquitted. It is not enough, that what I may have said be untrue; for there are many

untruths which are not slanderous. For instance, I might, in speaking of you, Mr. Chairman, say you was a small man, weighing but one hundred and fifty pounds. This, Sir, would be telling an untruth, but it would not be slandering you; for no man can be slandered by weighing one hundred and fifty pounds. That is not a slanderous weight. And if I should charge you with what is slanderous, and you should sue me for slander, if I could prove what I had said was true, there is not a court in christendom that would give you one cent damage. You would have to go out of court at your own costs. This, Sir, is the true state of the case. The prosecutor must, in this case, first prove that what I have said is slanderous, and secondly that it is untrue, before he can ask this Conference to find a verdict in his favor. Having thus stated the true, and only ground of action, I will proceed to examine the testimony brought against me, to see if it will sustain a charge of slander.

I will first notice the piece I wrote on the *gag* resolution of this Conference, passed at Cadiz, Ohio, 1838. I said, in that communication, that "the resolution was gotten up in the Bishop's Council, and two of the Council were fixed on to bring it into Conference." Now, Sir, an attempt has been made to prove this untrue, but that will not sustain the charge, should it be successful. Admit that all I have said about that resolution, in this respect, be untrue, does it follow, that I have slandered the Bishop or his Council? By no means. The fathers and friends of that resolution claim that it contains nothing which reflects disgrace on its authors. They claim, that the resolution was gotten up in good faith, passed for a good object, and is a good resolution. Now if all this be true, and the authors of this famous resolution claim all this for it, and this Conference has underwritten their claim, the act was certainly one of merit. And is it slandering the Bishop's Council, to ascribe a meritorious act to the Bishop's Council? Yes, according to the logic of this prosecution. "O! foolish Galations, who hath bewitched you"?

Let us now examine this resolution in reference to the other point.—Though it does not convict me of slander, it may of *untruth*. But should this be the case, it cannot sustain the charge. The charge is slander, not falsehood. But a little attention to the facts in the case will show, most clearly, that what I said about that resolution was substantially *true*.—What are the facts? The prosecutor's own witness proved, that the resolution was a subject of common or rather special conversation in the council; that the council was of the opinion, without one single exception, that some such measure should be brought into Conference, to prevent abolition action. One of the council first heard in the council that *a* resolution, to prevent abolition action, would be offered. Here is clear proof, that both the subject and the resolution were subjects of conversation in the council. And one of the council tells us, that from what he heard in council, he "of course" expected that the members of council would support *the resolution* when it should be brought into Conference; and his expectations were realized. Brother Hudson, who volunteered to prosecute this part of the case, and who evinced a zeal worthy of a volunteer, did not contradict this testimony; though it is clear, from his testimony, that it was not for the want of a disposition to so do. He says, "the subject was talked of in council," and that "it was thought necessary: that some action of Conference was important, to prevent brethren from rendering themselves unacceptable to the people where they labored." When asked, if

the council was of opinion that something ought to be done, he answered, "there was no opinion *as such* given." How are we to understand this? There was an opinion given—the council thought "that some action of Conference was important" on this subject; but he gets out of this by telling us, that the opinion was not given as an opinion. This, Sir, is a new idea. But this strange mode of expression shows one thing clearly; this brother tried to *tell* the *truth*, in a way which would prevent it from benefiting the accused. It farther appears that all the members of council but one had seen the resolution before it was offered, and that two of the council brought it into Conference.

Brother McAbee, a witness of the accused, testified, that brother J. Knox came to his room in search of the New York "Christian Advocate," which contained a resolution of the New York Conference against abolition, and said to the witness, "we intend to put you abolitionists down." What does this testimony show? Here is a messenger searching for the resolution of the New York Conference against abolition. That messenger was from the house where the council sat, told what was wanted with the resolution. "We are going to put you abolitionists down." Who was going to do this. Was it brother Knox and his venerable father? or was it the Bishop and his council? Evidently the latter, for even at that time, the task would have been too great for the former. Who wanted the New York resolution? Doubtless the Bishop and his council. And what did they want it for? To have a similar one passed by our Conference; and lo! it was done?

Now, Sir, was not this resolution to all intents and purposes a council measure, or had I not a right at least to think it was? I, like one of the witnesses, never heard of it until I heard it named in the council. I, like him, knew nothing of the mover having had the subject under advice for one year, though this brother was the second to it; or of his friend brother Hunter having drafted it for him in his room. I did not know, Sir, until now, that this famous resolution was so nigh of kin to me, as to be of *Irish parentage;* but so it is. All I said about this resolution originating in the council, I had a right to say. There I first heard of it; there it was agreed on that such a resolution ought to be brought into Conference; that some one would bring such a one in—there it was understood that every member of the council would support it, and I knew nothing of any other arrangements; nor was I alone in this. This resolution was brought into Conference after this council understanding, by two of the council, all but one having previously seen it. Now, Sir, I was correct in the main fact, substantially correct; but fell into a small mistake respecting an unimportant adjunct of the case. It seems the council did not fix on two of its members to bring the matter into Conference. In this I was mistaken. This I admit, and if the Conference desire it, I will correct the mistake through the same medium it was made. But after all that was said in the council, the understanding there came to, and two of the council bringing the matter into Conference, might I not have fallen into this mistake I did innocently? And I am not the only, member of the council who was mistaken in this matter. My accuser, Sir, in his first letter to me, holds this language. "The resolution of the Conference upon this subject, which you helped to *frame* and pass, should have been rescinded before you of all men in the Conference became an abolition lecturer." Here I am charged with helping to *frame* that resolution.

Where did I help to frame it? Why, in the council, if any where; for there is all the place I had any thing to do with it, until it was *framed*, and brought into Conference. This has been clearly proven by the evidence of the prosecutor. And if it was not framed in the council, I could not help to frame it any where else. Now, Sir, did not my accuser understand the matter just as I did, that the resolution was gotten up in the council, and do not the facts in the case show that he had a right so to understand it? Now, if the Conference will only let me throw the mantle of my accuser round me, I shall be so entirely hid, that I will not be seen for a long time to come; nor will I for at least three months have any occasion to be covered, by my friends, with the mantle of charity. All I ask on this particular, is the mantle of my accuser's mistake, if he was mistaken.

[Here brother Hopkins interposed to explain his mistake. He said that he had mistaken a resolution of the previous Conference at Steubenville, for the one under consideration: in this he had fallen into a mistake.]

We hear, Sir, the brother's mistake explained, and surely it is a strange explanation; and if he be excusable in so great a matter, I might be, in so small a thing. The resolution under consideration was passed to prevent abolition action against slavery. The one passed at the Conference at Steubenville was an expression of opinion by this Conference, which rebuked slavery and the Southern Church. It said that "any traffic in the souls or bodies of men, which either originates or perpetuates slavery, is a violation of our general rule on this subject." Brother Hopkins tells us that he mistook the Cadiz resolution, which was a bowing of the knee to dark spirit of slavery, for this resolution of open rebuke. Is it at all likely, that he could make so great a mistake? The resolutions were one year apart, and in their characters as opposite as the poles. But to allow that all this is possible, one thing is clear: he understood the matter just as I did, when he wrote his first letter; and this is farther evident from the fact, that after he had seen my strictures on the Cadiz resolution, he made no mention of this mistake, in his second letter, though he again called my attention to the resolution. And his mistake is rendered still more improbable from the fact, I had nothing to do with framing the Steubenville resolution. Now, Sir, I will leave this matter with the Conference, feeling confident, that there is not a member on this floor, who can, before the Great One, and in view of the judgment of the Great Day, find me guilty of falsehood in this matter.

The next things brought to support the charge of slander, are my strictures on the General Conference of 1840.* No attempt has been made by the prosecutor, to disprove one word of all that is there said, nor has he ever called in question the truth of a single syllable. The issue which he makes on this point is this: "They (the strictures) are slanderous, *if they are even true—if all are true.*" He denies nothing therein contained, calls for no proof; but takes the ground that they are slanderous, *if even true—if they are all true!!* and asks the Conference to find against me accordingly. The truth of the allegations against the General

*The parts of these strictures marked as evidence were not given me by the Secretary, Rev. C. Cooke, though ordered by the Conference, and therefore I have not that part of the testimony, and cannot give it. Why the Secretary disobeyed the Conferenee, in this particular, and deprived me of this part of the evidence, I know not, but so it is!

Conference is admitted, and yet they are slanderous. God help us, Sir, what have we come to? "Tell it not in Gath, publish it not in Askelon," that to tell the truth on the Methodist Episcopal Church, is to slander the Methodist Episcopal Church! Has it come this, Sir? Well, if the Conference is willing, that this shall go forth to the world as their rule of action, I shall deeply regret such a foul stain on the fair escutcheon of Methodism. But I will not shrink from the consequences; for if to tell the truth be slander, I shall continue to slander, all the days of my life. But surely this Conference will not say to the world, that telling the truth on the Methodist Episcopal Church, and her preachers, is slandering her and them. This is what my accuser asks you to say.*

My preaching was brought to establish this charge, especially a sermon which I preached at the second quarterly meeting, for last year, in the town of Cadiz. Sister Knox testified, "that she was impressed with the idea," that I had represented the Methodist Episcopal Church as fallen, and that I intended to injure it; but spake with great caution, was not positive in any thing. But her son, Rev. J. Knox, was more positive. He said, he heard me slander the church *once*, and the words which contain the slander were, "the Methodist Episcopal Church has not increased in *piety since the days of Wesley.*" Here is proof positive, that I did slander the church. Does this Reverend witness believe that the church has increased in piety, since the days of Mr. Wesley—that it is more pious now than it was then? Well, be this as it may, he has said on evidence—*on oath*, that it is slander to say it is not? Does this Conference believe it? Does any body acquainted with the history of the church believe it? And can it be slandering the church, to say about it what is generally believed? Yes, this Rev. witness says so.

The famous Cadiz sermon is next brought, to establish this charge, Mr. Chapman is the main witness in this case. He testified, that I said "the Methodist Episcopal Church was worse than the world, and worse than the Roman Catholic Church, and has not increased since the days of Wesley." Now, Sir, who are these witnesses? The near relations of Mr. Tingley, who is at the bottom of this whole matter, for the charges are in his writing; I offended that brother by saying in pleasantry, (for it was not said seriously, this brother Thorn knows,) a word against Gen. Harrison; and it is not in him to forgive—he never forgives—at least I never heard of him doing so. I do not wish it to be understood, that sister Knox and Rev. J. Knox are not credible witnesses, but that they are under the influence of one who is greatly opposed to me—who would rejoice in my downfall, and that this influence would naturally give a bias to their testimony; but I cannot say this of Mr. Chapman, Mr. Tingley's brother-in-law. Brother White tells us his character is not good, that he would not believe him on oath. But when the testimony of brother White threw a cloud over the testimony of Mr. Chapman, the assistant prosecutors, and they are not a few, insisted on having brother Hopkins called as a witness: he had declined giving testimony previous to this, and he was permitted to testify; and though he did not come up to the work quite so well as Mr. Chapman, his testimony was substantially

*I was mistaken in my judgment of the Conference they did say this very thing. See the final resolution and the remarks thereon. My accuser understood the character of the Conference better than I did in this particular.

the same. I informed the Conference, when these testimonies fixed the specifications of slander, that I could disprove what these witnesses testified against me, by twenty witnesses of respectability, and asked the Conference for time to procure this evidence; but no time could be allowed; I must come to trial, on a charge, without any specifications; and when the prosecutor's witnesses specify, and I thus learn what I have to meet, I am denied the time necessary to procure the testimony needful to my defence. But I now notify the Conference, that this matter shall not rest here. I will, should life be spared me, show that what has been testified against me on this point, *is not* TRUE. (*See Note on Page* 29.) Brother Rich testified, that I did not say, in the sermon, what Mr. C. and brother H. says I did. That he had heard me preach the sermon twice or thrice before, and that it differed but little; that he thought it a good sermon at the time, and thinks so yet; that he had heard the sermon spoken of frequently; that it was considered a good sermon by all he heard speak of it, except, perhaps, some of my enemies: that I had perhaps *ten* or a *dozen* enemies on the whole circuit, but not one on account of my abolitionism; and that a share of these enemies are the friends of brother Tingley, over whom he has influence. The prosecutor's witnesses are among these enemies. They are Mr. Tingley's near connections, and are under great obligations to him. And five class leaders, who heard the sermon, testify that they esteemed it one of the best sermons they ever heard me preach, and that they never heard it spoken of, but in terms of commendation.

Now, all this could not be, if what Mr. Chapman says be true. Why, Sir, I have preached that sermon frequently in the course of the last twelve years. It was one of my missionary sermons. Our assistant secretary heard me preach this same "*Little Jacob*" once, when we raised between three and four hundred dollars for missionary purposes, in the woods of Ohio. I heard no objections then, nor did I ever hear any, until it fell on the refined ears of brother H. But as soon as it was pronounced in his hearing, its character became instantly changed. What produced this change? Why, Sir, he looked at the sermon through the medium of his own suspicions. Things, both in the natural and the moral world, partake of the color of the medium through which they are seen. He took his seat in the pulpit, but what did he do there? Did he pray for me? No, Sir, he watched for me. Well, we ought to watch, as well as pray; but he was watching for evil. He suspected—*aye that's the word!* He suspected that I would say something improper, and he took out his pencil and paper to take notes. Men can generally see what they are looking for, and its seems he saw what he was looking for, and now comes here and arraigns me—witnesses against me; and substantiates his testimony, by his friend Mr. Chapman. His own testimony proves that he looked at that sermon through the coloring of his own evil surmisings.

But my accuser has tried to make it appear, that I well knew what he was going to bring against me, and brings brother Thorn to prove that he had given me warning or admonition, previously. But brother Thorn was not present, when he first called on me, the morning after the sermon was preached, when I told him that he had mistaken my sermon; that I had not said these things of the Methodist Episcopal Church, and that, if the people who heard the sermon understood it as he did, I would admit I might have said these things; but would say, that I had not intended to

say them; for I did not believe them true of the Methodist Episcopal Church. (*See Note, Page* 31.) And when he spake to me about them, in the presence of brother Thorn, I still insisted that he was mistaken. His own witness, brother Thorn, says I did not admit them. Where were these denials made? On the very spot where the sermon was preached; there was the place to ascertain which of us was mistaken; but no inquiry is there made; no effort to know who was in the right, where it could have been done in an hour; and the matter, in this unsettled state, is brought here, hid up in a running charge of slander, which I did not receive until two days before I left home for the Conference. And it is not unworthy of notice, that these charges lay in Cadiz twenty-five days before they were given to me. [Here brother Thorn rose, evidently under excitement, and admitted that the charges were left with him, and gave as the reason why they had not been given sooner, that I was from home, at the time they were left.] Now we learn the charges were all this time in the hand of my prosecutor's picked witness, who, by the by, boards with brother Tingley; and that my being from home, at the time they were prepared, was the reason I did not get them sooner. This may all be, but it is not very likely! What are the facts? I preached morning and evening in Cadiz, sixteen days before the charges were given, and nine days after they were written. I held a camp-meeting, which lasted near a week, in less than four miles of Cadiz: that brother was at that meeting; the rest of the time I was at home, where they could have been sent by mail—the mail comes twice a week. But still they were not forthcoming. Now, Sir, I will not say there was design in all this; but it surely has that kind of countenance. I state the facts, and leave that brother to contend with them in the best way he can.

But I did say that slavery was a worse crime, than was tolerated by the church of Rome in the dark ages; and this will have to stay said. Now for the proof. The thirteenth century was the darkest period of Papal Rome, and the master sin of that time was the sale of indulgences. This sin so outraged the remaining sense of decency and religion, as to strike, by its collision with them, the spark which kindled the glorious flame of the Reformation. But this sin is no match for American Slavery. For a sum of money, the purchaser might procure to himself the privilege of committing some favorite sin, or sins; but his doing wrong was limited by his ability to purchase indulgences; but for a sum of money—yea, without money, for all must be slaves who are born of slave mothers,—American Slavery permits the souls and bodies of men to be bought, or forced away from God, and the duties he requires at their hand, on pain of eternal destruction, and delivered over to a depraved, irresponsible master, as victims of *cupidity*, *avarice* and *lust;* who can, and does, not only consign the body to ceaseless, unrequited toil, regardless of any thing but simply to sustain the victim as a beast of burden; but shuts out from their minds the light of Heaven, and leaves them to grope their way, in darkness and hopeless sorrow, down to death. For they are not allowed to read the Word of Life, nor to meet to worship the HOLY ONE, only in circumstances which, as a general thing, amount to a prohibition. Did slavery oppress and afflict the body only, were its evils confined to time, I might be silent; but when it keeps millions away from the fountain of salvation that poured from my Savior's cleft side, I must not be silent. I must, I will, at all hazards, lift up my voice against it. It wholly breaks

up the marriage state, and institutes a state of adultery in its place. No slave can have a wife. She whom he would fondly call by that endearing name, is the chattel of another; the victim, not only of his cupidity and avarice, but also of his *lust*. Why, Sir, the slave can have nothing: all that he has, all that he is, belongs to another. The woman can have no husband: all that that name imports, of love, of protection to her defencelessness, of support to her weakness, is nought to her. She can be the victim of man's lust, but not his wife. The sorrows of her heart cannot be poured into his bosom; her speechless grief can find no speaking sympathy in his heart. Parents can have no children: those whom they fondly look upon, as their offspring, are the chattels personal of another, and, as wares on sale, are liable to be sold, to change owners like other property, and be taken where the chained limbs of their parents cannot follow them; where a father's protection cannot shield them; where his wisdom cannot instruct them, nor guide their erring feet in the way of life. And more, where a mother's tender hand cannot bind up their sores; where a mother's heart cannot feel for their sorrows, and where words which none but a mother can speak, may not soothe the anguish of a broken heart, or tell about a rest in Heaven! O, Sir, should it ever be my unhappy lot, to have this dark tide roll over my heart, and the harpies of oppression to tear my flesh, what would I not then give, for a mother's tenderness, a wife's sleepless care. Should affliction be my lot, I pray that Heaven may not deprive me of these. The temples of justice are shut against them; they have no protection. They are the unprotected victims of the worst passions of the human heart. The master may bring a suit of damages for injury done to his property, but the slave cannot be heard on his own account, in any case whatever. In one word, American Slavery does all that can be done to uncreate near three millions of rational beings—beings accountable to their Maker, and throws this number of the *images* of God down among irrational things, under the foot of the most horrible oppression. Takes them away from God their maker, from Christ their Redeemer, and gives them over, soul and body, to the will of fallen men. Makes them emphatically serve another master; shuts out from their minds the light of Heaven; keeps back from their heart every motive to noble or virtuous actions, and bears them, in darkness and without hope, into the eternal ocean, on the heaviest waves of woe, that agitate time's tempestuous sea. And notwithstanding all this, the very laws which rob them of all that belongs to man, require more, much more, of them, than of their free oppressors. Well did Mr. Wesley call American Slavery "the sum of all villanies," an appellation most befitting. Does selling indulgences compare to this, Sir? By no means. That was a great, very great villany, but it was not "the sum of all villanies." Mr. Wesley must be condemned before I can: he has said worse things of this bloody abomination, than I have; and if I have him for company, Sir, I assure you, I will feel highly honored.

But does the church tolerate this slavery? To tolerate is to *allow*, to *suffer*; not to approve. I did not say that the church approved of slavery. The government of Great Britain tolerates Dissenters, but it does not approve of dissenting—our church *allows* or *suffers* her members to hold slaves; this cannot be denied. Methodist Ministers, in high, I will say very high standing, hold slaves, subject to all the horrid peculiarities of the system. Our Missionary Secretary, Dr. Capers, is an extensive slave-

holder. The Church allows these members and preachers to hold their slaves. Yes, Sir, and honors many of them, too. Is not Dr. Capers honored? Are not many others honored? Are those persons arraigned and expelled? Are those slaveholding Ministers and Presiding Elders disowned, or even censured by their Conferences? No, Sir: there is not one word of censure uttered. The last General Conference was asked to dissent from the resolution of the Georgia Conference, which says, that "Slavery as it exists in the United States is not a moral evil," and would not. Here is a plain case; an Annual Conference expresses or puts forth a sentiment in opposition to the long published sentiment of the Church, and the General Conference is asked to dissent from that sentiment, to renew the former testimony of the Church, but would not. These men, Sir, are honored by the Church and by their Conferences. And this is not all: the Episcopacy is asked for one of them. Why, Sir, the South proposes to thrust a slaveholder into the chair beside you, and threatens disunion unless this be done. You must have a slaveholding colleague, or the Church must be rent in twain. I hope, Sir, that you will pardon me when I tell you that my prayer is, that the tide of life in you may be frozen up by the winter of death, before this disgrace happen you! Believe me, Sir, when I say, I want you to go to your fathers, before this evil come upon us. I have fears that it will come, that we shall yet have a slaveholding Bishop! I see many of my brethren look No, and hear some mutter No; but still I fear. I declare before Him that made me, I would much rather vote for Dr. Capers for Bishop, than for the black resolution of the last General Conference, for which some of the delegates voted, and my accuser among the rest—the resolution which the Rev. W. M. Bunting, of the British Conference, called "*that most infamous* and detestable *resolution*." This resolution was the lowest bowing of the knee to slavery: a lower bow cannot be made; a greater outrage on religious rights could not well be committed. And why was it done? O! the peace of the church required it. The South demanded it as a peace offering; they commanded, and it stood fast. And how has the church received this resolution? Why, she has tamely submitted to this outrage on the rights of eighty thousand of her members. She has no longer battled for the rights of God's poor, her richest treasure. And all for peace too. The rule of action appears to be this. Every thing for peace, and every thing for principle but peace! And is it not fair to presume, that a church which can do so much for peace would, for the sake of this precious jewel, submit to have a slaveholding Bishop. And would not the General Conference, which committed this great wrong, for the peace and unity of the church, elect a slaveholding Bishop for the same reason? Yes, they would. And, mark what I say: it will be done, unless the abolitionists prevent it.

Let us now contrast American slavery, with some other systems of slavery. Roman slavery was the most horrid system among the ancients. It was the slavery of conquest. The conquerer had, by the laws of war, a right to the life of the conquered; he could take it at the time of capture, or retain the captive as his slave, and take his life at any future time. The life of the slave was always in the hands of the master. The Romans, in some instances, cut up their slaves and fed them to their fish, to give a rich flavor to the mullet. Slaves were killed for this purpose. The "princes of the people:" were required to furnish certain quotas for the Amphitheatre; there thousands were sacrificed. Titus, if memory serves

me right, sacrificed one thousand on his father's birthday, and shortly after, two thousand on his own, of the captives taken at the destruction of Jerusalem. And these things the laws of that slavery allowed. Roman slavery was, to all intents and purposes, a system of legalized murder. And yet some of our modern divines say, that the apostles took this bloody abomination into the church, and baptized it in the name of the Father, Son and Holy Ghost, and passed it off on the ages to come, as right—as in accordance with the Divine Will. The idea makes me shudder. I deny, Sir, that there is one single passage in the New Testament, which proves, or even favors the idea, that there was a single Roman slaveholder in the Apostelic Church; and I challenge any who thinks there is to meet me on this point.

The case stands thus. There are six Epistles, written to churches where Roman slavery was rife and rampant; where some masters owned nearly or quite twenty thousand. In these epistles, there is not one word said about servants obeying their masters, &c.; but on the contrary, it is said, "Art thou called, *being* a servant, care not for it; but if thou mayest be free, use it rather." "Ye are bought with a price; be not ye the servants of men;" 1 Cor. 7:21—23. But of the churches in Asia Minor and the church in Crete, the regulation obtains. Now before this regulation can prove the existence of slavery in the church, two things must be done. 1. It must be proven that Roman slavery existed in the countries in which these churches were located; for if there was no slavery in the state, there could be none in the church. 2. The regulations must apply to slavery, if it did exist. And here I wish to be distinctly understood. I state fearlessly, that neither of these points can be established. But as it is not my intention to inflict on Conference an anti-slavery lecture, but to defend myself against the charges, I will press the point no farther; but will say, before I leave it, that should any call in question what I have here said, they will always find me at their service.

But, bad as Roman slavery was, it was not to compare to American slavery. The Roman slave might become a scholar. The temples of science were not shut against him. He might aspire to noble and virtuous deeds. Some were highly honored in the legions, became distinguished commanders, the pride and glory of the Roman arms. The altars of the gods were accessible to them; they might erect an altar to their national deity. They were not robbed of all; the law allowed them a *peculium* of small comforts, and opened the temples of justice to them. They could enter there, and implead their own masters, and have the rights of their peculium secured. Though Roman slavery gave the life of the slave to the master, if the master chose to let him live, he must let him live as a man. The law put it out of his power to throw his slave down among things; he might crush him in the grave; but he could not crush him into a thing. Though wronged and spoiled of most of his rights, the law acknowledged him a man, and secured to him some of the rights of man. And though a slave, the road to science and to fame was not closed against him. These make no part of American slavery: it denies the slave every one of these blessings, takes from him every right—unhumanizes him. Pagan, Imperial, Despotic Rome, opened the temples of justice, science and religion, to her slaves. But may it, must it be told, that Christian, Republican America, does neither! How astonishingly absurd! Can it be possible, that a Christian Republic, in the nineteenth

century, so far outstrips, in cruelty and oppression, the Pagans of the iron age? And more, must a man be crushed, who will dare to raise his voice against this outrage on humanity, this disgrace, not only to every thing that is Christian, but of Paganism itself; this entire destruction of the principles of rational freedom? But I think I hear one say, slaves, in this country, have some access to the temples of mercy, and to the sacraments of grace. Yes, truly, they are, in some instances, permitted to crawl in behind the door, or to slip to the odious negro pew, in the gallery, and from thence make their way to the sacramental table, after all the whites have communicated. And what is all this, but having respect of persons, and becoming judges of evil thoughts; despising God's poor, and pouring contempt upon the heirs of glory? And are these the tender mercies of American slavery? Yes, Sir, these are its purest things. The virgin tears of its richest mercies. Why, Sir, my soul sickens within me, my heart runs out like water; I shudder at contemplating the brightest spot on the disc of this nameless abomination. But we are told, that the apostles allowed of Roman slavery, admitted slaveholders into the primitive church. Yet, these same persons admit, that when Christianity became the religion of the Roman Empire, it banished slavery from every part of the Roman dominions. This is a very *in* and *out* thing. Christianity permitted Roman slavery, and yet destroyed it. "Happy is that man who condemneth not himself, in that very thing which he alloweth."

Feudal slavery next succeeded. This was a German slavery, and was far less objectionable than Roman slavery. This system confined the slave to the soil, and did not destroy the marriage or parental state, nor was his life in the hands of his master, as was the Roman slave's. The Baron's slave could be sold, but it was with the soil. Where he was born, there he could die. And though a slave, he could have a wife; and though his wife was a slave, she could still be his wife, and his master could not prevent it; he could not take her from him. She could dwell in his presence, sleep in his bosom, tell him all her sorrows, and when death set her free, have his kind hand to close her faded eyes—the hand that had oft before wiped from her cheek the tears which slavery had caused to flow—and she could do the same to him. Parents could have their children with them; instruct them with a parent's tenderness; comfort them with a parent's smiles, and bless them with a parent's love. The child, though a slave, could not be separated from its parents. It could tell all its grief to a confiding father; it could pour all its sorrows into the ear of an affectionate mother. Yea, it could dry up its tears in a mother's bosom, and feel, though a slave, it had friends this side of Heaven. Tell me not that this was as bad as American slavery. You might as well tell me that a winter's storm is as mild as a summer's sunrise. American slavery stands alone. It claims, most justly too, a detestable pre-eminence. It is what Mr. Wesley called "the sum of all villanies." Let this forever be its name.

But feudal slavery did not exist at the time of the greatest darkness of the Roman Church. In the year 1771, the Irish, (Heaven bless them! I am proud, Sir, that I descended from a nation which has showed so many evidences of devotion to the cause of human liberty,) struck the first blow to Irish slavery, in the Council of Armagh, and from that auspicious beginning, slavery ceased all over Europe, by the middle of the thirteenth century. So that indulgence was the master sin of that period. And I say, most unhesitatingly, that it will not compare with American slavery

for baseness. I said that this slavery was a worse *crime* than the church of Rome tolerated at that period; but I did not say that the Methodist Episcopal Church tolerated it. I said the church, not the Methodist Episcopal Church; but if it will gratify my prosecutor, I will now say the Methodist Episcopal Church tolerates a worse crime than was tolerated by the church of Rome in her darkest ages. Permit me to say, before I leave this point, that the word has gone forth out of my mouth. I will never make friends with this villany. No bribes shall buy me. No punishment shall conquer me. I will live and I will die the unchanged, yea, the undying enemy of American slavery; yes, Sir, and of all oppression.

I did not say that the Methodist Episcopal Church ordained and sent men to preach the Gospel, with their hands stained with blood up to the elbows. I said this of the general church, as brother Rich testified. I used these words in the figurative sense in which Mr. Wesley used them. This is apparent from the fact that I quoted Mr. Wesley at the same time; and in the figurative sense in which I used them, they are true to the letter; true, too, of the Methodist Episcopal Church. Permit me here to read a part of a tract I hold in my hand:

"This equally concerns every merchant who is engaged in the slave trade. It is you that induce the African villain to sell his countrymen; and in order thereto, to steal, rob, murder men, women, and children, without number, by enabling the English villain to pay him for so doing, whom you overpay for his execrable labor. It is your money that is the spring of all, that empowers him to go on: so that whatever he or the African does in this matter is all your act and deed. And is your conscience quite reconciled to this? Does it never reproach you at all? Has gold entirely blinded your eyes, and stupefied your heart? Can you see, can you feel, no harm therein? Is it doing as you would be done to? Make the case your own. "Master," said a slave at Liverpool to the merchant that owned him, "what, if some of my countrymen were to come here, and take away my mistress, and Master Tommy, and Master Billy, and carry them into our country, make them slaves, how would you like it?" His answer was worthy of a man: "I will never buy a slave more while I live." O, let his resolution be yours! Have no more any part in this detestable business. Instantly leave it to those unfeeling wretches, who

Laugh at human nature and compassion!

Be you a man, not a wolf, a devourer of the human species! Be merciful, that you may obtain mercy!

"And this equally concerns every gentleman that has an estate in out American plantations; yea, all slave-holders, of whatever rank and degree; *seeing men buyers are exactly on a level with men stealers.* Indeed you say, "I pay honestly for my goods; and I am not concerned to know how they are come by." Nay, but you are; you are deeply concerned to know they are honestly come by. Otherwise you are a partaker with a thief, and are not a jot honester than him. But you know they are not honestly come by; you know they are procured by means nothing near so innocent as picking of pockets, house-breaking, or robbery upon the highway. You know they are procured by a deliberate series of more complicated villainy (of fraud, robbery, and murder) than was ever practised either by Mohammedans or Pagans; in particular, by murders, of all kinds; by the

blood of the innocent poured upon the ground like water. Now, it is your money that pays the merchant, and through him the captain and the African butchers. You therefore are guilty, yea, principally guilty, of all these frauds, robberies and murders. You are the spring that puts all the rest in motion; they would not stir a step without you; therefore the blood of all these wretches who die before their time, whether in their country or elsewhere, lies upon your head. "The blood of thy brother" (for, whether thou wilt believe it or no, such he is in the sight of Him that made him) crieth against thee from the earth," from the ship, and from the waters. O, whatever it costs, put a stop to its cry, before it be too late: instantly, at any price, were it the half of your goods, deliver thyself from blood guiltiness! Thy hands, thy bed, thy furniture, thy house, thy lands, are at present stained with blood. Surely it is enough: accumulate no more guilt; spill no more the blood of the innocent! Do not hire another to shed blood; do not pay him for doing it! Whether you are a Christian or no, shew yourself a man! Be not more savage than a lion or a bear!

"Perhaps you will say, 'I do not buy any negroes; I only use those left me by my father.' So far is well; but is it enough to satisfy your own conscience? *Had your father, have you, has any man living, a right to use another as a slave? It cannot be, even setting Revelation aside.* It cannot be, that either war, or contract, can give any man such a property in another as he has in his sheep and oxen. Much less is it possible that any child of man should ever be born a slave. Liberty is the right of every human creature, as soon as he breathes the vital air; *and no human law can deprive him of that right which he derives from the law of nature.*

"If, therefore, you have any regard to justice, (to say nothing of mercy, nor the revealed law of God,) render unto all their due. Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion! Be gentle towards all men; and see that you invariably do unto every one as you would he should do unto you."

What language, Sir, is this, and whose language is it? This language ought to be as familiar to a Conference of Wesleyan Methodist Preachers as household words. This is the language of our venerable founder; a man whose worth is not yet known; who will stand much higher in the records of fame, one hundred years to come, than he does now; a man for whose opinions I have a greater respect than for any other uninspired man that ever lived. These words are a part of his invaluable tract on slavery, published 1774, which reached several editions before the death of its author. This tract shows the light in which he viewed American Slavery, and gives him an undisputed claim to the distinguished honor of an abolitionist of the true modern stamp. Honorable in the sight of God, and destined to be honorable in the sight of men. We claim him as an elder brother of the purest blood, and have sown his tract broadcast over the land. This is proof positive that he is thus esteemed. Yes, Sir, anti-slavery men honor our founder, if they do not honor us. This tract contains the true doctrine of anti-slavery. Carry this doctrine into practice; I ask no more; Methodist Abolitionsts ask no more. Remove this complicated villany from the church: we ask no more, but will not be satisfied

with less. How will what I have said compare with what the founder of Methodism said? I represented slaveholders as having their hands stained in blood to the elbows; he, as not only having their *hands*, but their *beds*, their *furniture*, their *houses*, and their *lands*, stained with blood. Why, Sir, my offence, if I have offended, is but a *tithe* of his. Can it be? Is it possible, that I am called to account, as a Methodist Preacher, by a Wesleyan Methodist Conference, for using the words of John Wesley; and using them, too, in a much milder or more restricted sense? If vengeance should be taken on me seven-fold, surely on Mr. Wesley seventy-seven-fold. I will read a letter which Mr. Wesley wrote only four days before his death, and which was supposed to be written to his distinguished friend Mr. Wilberforce:

"*London, Feb.* 26, 1791.

"Dear Sir—Unless the Divine power has raised you up to be as *Athanasius contra mundum*, (Athanasius against the world,) I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But "if God be for you, who can be against you?" Are all of them together stronger than God? O, "be not weary in well doing!" Go on, in the name of God, and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

"Reading this morning a tract, wrote by a poor African, I was particularly struck by that circumstance—that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a law in all our colonies, that the oath of a black man against a white goes for nothing. What villany is this!

"That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir,

"Your affectionate servant, JOHN WESLEY."

Now, Sir, if that holy man was made to exclaim, "What villany is this!" when speaking of the laws which prohibit colored persons from giving testimony against whites, in courts of civil jurisdiction, what would he have said, had he lived to see the General Conference of 1840, which introduced this same villany into the society of his people—the holy enclosure of the Church—the Lamb's wife, which he purchased with his blood; and brought in, too, by those who call themselves after his name, and profess to be walking in his steps? Why, Sir, he would have been black with astonishment! The intelligence would have fallen on his spirit like the mildew of death. Had but one corner of his mantle touched that Conference, that deed of darkness would not have been done. All I have said about slavery and blood, Mr. Wesley authorized me to say. Yea, to say much more: and surely he ought to be good authority in a Methodist Conference; but I fear he will not. This tract and this letter would now, were he living, and at the south, give him, in some of the States, a *home* in prison, and in others, a *swing* on the first limb.

But I slandered brother Hopkins by saying he was a pro-slavery man. Is this slander? I think not. It is surely not slandering a preacher, to say he is in favor of what many of his brethren are in favor of, both in theory and practice; brethren whom the church delights to honor; a practice which one of our Bishops says our Lord's golden rule justifies. Neither

is what I said untrue. How do many of our anti-abolition brethren talk? Why, let them tell the tale, and then they are as much opposed to slavery as any abolitionist, that they are; and to intimate that they are not opposed to slavery will quite displease them; and the claim of abolitionists to be the only real enemies of slavery, is even more than they can bear. But bring the matter home, and you will find that they are in favor of slavery after all. Talk to them about freeing the colored people—the slaves—and they instantly reply: O, it will never do to free them, and let them stay among us. Free them, and *drive*—O, no!—*send* them out of the country. It will never do to free them, and leave them here. Now, Sir, what is the plain English of all this fulsome profession in favor of negro freedom? Plainly this: free them, and send them out of the country; but if this cannot be done, they *must* not be free. They prefer slavery to freeing them and leaving them here. Well, they cannot be sent away; this is impossible. What has the Colonization Society done in the last twenty years, the time it has been in operation? Why, Sir, it has taken away about 6,000; and while this was doing one million and a half have come in upon us. Now, Sir, at this rate, when will this broken reed deliver us? While it frees us of six thousand, the natural tide of generation pours in on us *one million and a half*. Surely it will be one day after *never*, before we get clear of them at this rate. But I will take another view of this subject. To remove slavery from this country in one hundred and fifty years, will require the removal of one hundred thousand annually. What will this cost? We are told that a passage to Liberia can be had for twenty dollars. But then there must be an outfit, for it must be remembered that the slaves have nothing: all must be furnished them; and they must be supported for six months or more after they get to Africa, or wherever else they may be sent. These two items will cost, at the lowest calculation, sixty dollars, which, added to the twenty for their passage, will make eighty; and this estimate is more than one half less than it has cost in time past, and much less than it will cost in time to come. At this rate, it will cost *eight millions of dollars* annually, *twelve hundred millions* in all, to get the colored people out of the country. This sum is one-third more money than financiers estimate to be in the civilized world. And this is not all; they will have to be purchased; their masters will never set them free while ministers of the Gospel, in solemn Conference, say that slavery is not a moral evil. The State of Mississippi, at the last meeting of her Legislature, passed a law prohibiting manumissions, to go to the Colony, or any other place. And, according to Mr. Clay's estimate, it will take *twelve hundred millions* to purchase the slaves. TWENTY-FOUR HUNDRED MILLIONS in all—three times as much money as is in the world. I ask, in view of these facts, what is the hope of sending them out of the country, were they willing to go, and should the colony remain willing to receive them? None, verily. What, then, is the true question? Shall we free them, and leave them in the country, or shall we retain them as slaves, for they must remain in the country? This is the true question, and these are its sides. Which side does brother H. take? The side of those who say, it will never do to free them, and leave them here; we are opposed to freeing them, unless they are sent out of the country; but if this cannot be done, they must remain in slavery; but if it could be, we would then go for freedom. Now, Sir, when slavery is preferred to the only freedom which can be obtained, and to the freedom

which every man has a right to enjoy—for if a man has a right to enjoy freedom any where, it is where he is born, else freedom is not a natural right—is it not preferred to freedom? and are not those who do this thing in favor of slavery on the whole? O, no! I hear one say. We are in favor of freedom. But what kind of freedom, friends? Why, a freedom which cannot be gotten; but we prefer slavery to the freedom that can be gotten; but still we are as much opposed to slavery as any man living, though we do prefer slavery to the only freedom that can be obtained, and to that freedom which nature designs every man to enjoy. Sir, if these men's consistency was not dead and buried, or their virtue collapsed, shame would surely burn their cheek. Now, as this was the ground taken by brother H., I concluded that he was in favor of slavery on the whole. I think so yet. I expect ever to think so, unless he change his ground, his declaration to the contrary notwithstanding.

But, this was not all the ground I had for saying I believed he was a pro-slavery man. His vote, at the General Conference, in favor of the *black resolution*, was in my eye, at the time. And when I told him, that it was just as much as I could do, to stretch my conscience long enough to hear him preach, in consequence of that vote; that I would not have voted as he did, for the State of Ohio; he told me, that he would not have voted otherwise, for that State. Now, Sir, if a man who would not offend the slavery south, by refusing to oppress God's poor, and by letting them enjoy their rights as members of the family of God, for all the great and rich State of Ohio, is not a pro-slavery man, we will have to go out of the world to find one.

I have now passed through the examination of the evidence brought to support this charge, and showed, I trust, that it is not proven against me. I will next call the attention of the Conference to the character of the prosecution, and the spirit in which it has been sustained. The declaration to the bill of charges declares, that I was admonished, and declined the admonitions, and because I had thus declined, these charges were brought against me; but the charges contained things for which I had never been admonished, of which I had never heard, before I received the charges, and nothing for which I had been admonished. One charge is for a matter one year old, which took place before I was in the charge of the accuser, and one for a public matter, which took place before I was a member of this Conference, which is more than six years ago. And yet my accuser says, my course the last year was the cause of his displeasure. The correspondence, and the evidence of the Rev. C. Thorn, prove, that I was admonished for my abolition, and for what I said about the church tolerating slavery, and ordaining slaveholders to preach, which is also abolition, and for nothing else. But not one item, for which I was admonished, is set forth in this list of seven charges. Was there ever more dishonesty couched in the same space? If there was, I hope there never may be again. But this is not all: my accuser says he has nothing against me for abolition—he has no objections to my abolition. Yet, in his admonitions, he objected to nothing else. The charges were kept hid twenty-five days, and given to me only two days before I had to leave home for Conference. And farther; other brethren, who have done the very same things, for which I had been charged with *dishonesty, violation of trust, betrayment of confidence, disrespect to the Conference, scattering fire-brands and death*, and *entertaining the spirit of Belial*—

have no admonitions, no charges brought against them; they go clear, without a word. And, Sir, these very men are my leaders; they were abolitionists before I was, and did some of the things, for which I am so severely reprehended, before I was an abolitionist at all. Yet, Sir, these old offenders, if an offence it be, are not called to an account. Why is this? Why am I alone selected out, as the only offender? I will give the reason. The object is to divide, to conquer. And to effect this, I am singled out, and tried for abolition in fact, but professedly for something else. And this last is done to take from me my character and influence, that, when I shall be thrown away, my abolition brethren may shun me, as a foe to the church—as a bad man, and cause my Methodist brethren to look upon me as a wretch unworthy of Christian society. The object is not only to destroy my ministerial character, but also to kill my influence. This is cruel—to kill me, and then make my friends hate me when I am dead. This two-fold object could not be accomplished, had the charges been brought for abolition in name. There is nothing in abolition opposed to Wesleyan Methodism—Methodism proper, nor which conflicts with the duty of a Methodist Preacher. This I proved in my letter. I there showed that the General Conference had given permission to do what I was doing. It would not therefore do to bring a charge against me on that ground. And this was not all. To kill me for abolition would be to give me new life; to pour fresh blood into my veins; to give me more power against slavery. Hence this false issue is gotten up, and brother Hopkins is the man for this dirty work. He came to my circuit prepared for his work. He suspected, he watched me; and when any thing was said, which he thought he could use to my injury, he noted it down, not where love makes her records of defects—on the sand—but on paper, where it might stand against me in an evil day. It is plain that my Elder came to my circuit seeking an offence against me.

And what have we seen on this floor? Why, Sir, nearly all the principal men of the Conference have thrown their influence against me. They united in the prosecution. The zeal of brothers Hudson, Cooke, Monroe, Coston, Holmes, Kenny, Boyle, Battelle, and Drummond, has been apparent to all. They have acted pretty much like lawyers, in managing an important suit: they have consulted, they have prompted each other; and who has not seen the joy manifested by their countenances, when any thing appeared that was likely to have effect against me. In the examination of the witnesses, I could scarcely examine a witness, for the interruptions of some of these brethren. They could not wait until the accuser and myself were done with the witnesses. And how often have they interrupted me, while making my defence; and how unkindly have they done it, too. What efforts have been made, to embarrass and confuse me, and reach my feelings. Why is all this? Why, Sir, the decree has gone forth, that abolition must *die*, in the Pittsburgh Conference, and in order to this, brother Smith must be killed off, and killed in a way, too, that he will be worth nothing when he is dead.

And now, Sir, I have said all I will say on this charge. I could say more, much more, but I do not wish to afflict you. I sympathize with you; I know you must be well nigh worn out. Permit to say, I have no solicitude about the result. I have done what I have, in the anti-slavery cause, from the clearest conviction of duty; and I feel to rely upon Divine Providence. I have not had one disturbed moment, not one unpleasant

feeling in all this prosecution. I have not one doubt, but that whatever is done in this matter will be for God's glory, and my good. I said, Sir, before I left home, that should I be acquitted, I should rejoice, and if condemned, I should rejoice. I feel so yet; feeling confident, that this thing shall work for my good. I love Methodism, I always expect to love it. I have given it the strength of my youth. I have hoped to live and die a *Methodist preacher*. How this may be, I know not. But one thing I do know: I never expect to love Methodism less, and I never will hate slavery less.

Just as I was leaving the Conference, brother Sansom said, he wished to ask me a question. The Bishop objected. I hoped he might be permitted to ask it; said I would be pleased to answer. He was permitted. He inquired, if the church tolerated such great *sins*, how it was that I still wished to stay in it? I replied, not *sins*, brother—*sin*—one sin—slavery. I feel it my duty to be in some church; and I know of none whose doctrines and usages suit me so well. Some of the anti-slavery churches hold doctrines to which I cannot subscribe. I cannot join them. If slavery was out of our own church, I would be suited; and I am trying to get it out, that I may be suited. Wesleyan Methodism just suits me.

I then withdrew, and the following resolution was passed, sustaining the charge:

"*Resolved*, That, in the judgment of this Conference, the charge contained in the fourth specification is sustained. T. M. HUDSON,
J. MONROE."

I requested, before I left the house, that if any one attempted to make speech against me in my absence, I should be called in to hear and reply. I claimed that the Discipline gave me the closing speech. I was given to understand, that no speeches against me would be allowed in my absence. But, notwithstanding, I learned, that after I had left the house, Dr. Elliott got up and made a speech, and, with the Discipline in his hand, tried to prove that the church did not tolerate slavery; that the Methodist Episcopal Church was an anti-slavery church, and that I had misrepresented it, in saying that it tolerated slavery—and that the Rev. Charles Cooke also made a speech against me, in which he said much about his love for the Church and the Bishops, and of the affliction he had suffered in hearing what I had said about them. After which the charge was sustained against me, by a vote of 67 to 24.

When I returned, the fifth item in the report of the committee was taken up, viz: "As to the fifth objection, it appears that there is not evidence to prove that brother Smith published, as author, the literary work of another man. Nevertheless it does appear, from the clearest evidence, that brother Smith did publish a book, in which he made many large extracts from another book, for which he gave no credit." A motion was made to adopt it as the final action of the Conference. I objected to the course proposed to be pursued, and also to the course of the committee. The committee had acquitted me of the charge preferred against me, and found me guilty of something else. A charge which I had not been called to answer. The charge brought against me was for stealing a book. Of this the committee acquitted me, but found me guilty of stealing parts of a book, small pieces here and there through it. This was a new charge. I had not been called to answer to this charge; I had a right to be heard in my own defence. But the committee had

found me guilty without a hearing, or without my having any knowledge of this new charge. That I claimed a hearing before the Conference—that I had disproved the former charge, and could and would disprove this also, and proposed to bring in my witnesses. At this stage it was moved to strike out the words "for which he gave no credit." After some few remarks on this motion, another was made, to lay the item itself, and all the motions in relation to it, on the table; which prevailed. Thus ended this charge.

The course of action pursued by the Conference, in this case, is worthy of some further notice. The committee reported that there was no evidence to sustain the charge preferred against me, and then found me guilty of a charge that had not been before them, on which no evidence had been heard; they originated the charge, and found me guilty without a hearing. And yet the Conference entertained a motion to adopt this part of the report, as their *final* action, without hearing any evidence in the case. And when I arrested this course, by claiming my right to be heard in evidence, and proposed to disprove this charge also, they then slipped it on the table, to get out of the difficulty; and there it lies. What the Conference would have done, had I not claimed my right to be heard in evidence, I cannot say; but, the presumption is, they would have adopted this part of the report, and thus found me guilty of a charge to which I had never been called to answer, on which no evidence had been heard, either by the Conference or the committee which reported it.

The charge preferred against me by my accuser was reported against by the committee; I was fully acquitted of it by them. The charge which the committee reported was not sustained by the Conference, and I was thus acquitted of it. I had charged Dr. Drummond with doing me injustice, in charging me with the very things the committee had brought against me. Evidences were heard, for and against, and brother Drummond was acquitted, and, with this same evidence before the Conference, they acquit me. Now it is not possible that we could both be clear. If he did me no injustice by saying, in the public papers, that I was guilty of literary theft, I must have been guilty, and yet the Conference acquitted me—said we were both clear. A clear proof that the Conference were not themselves; prejudice had blinded their eyes.

The sixth charge was then taken up. I said, I believed that I had said I would not go to Virginia if the Bishop was to send me there, and read to the Conference the following law of Virginia on the subject of abolition:

"CHAPTER 66.—*An Act to suppress the circulation of incendiary publications, and for other purposes.* (*Passed March* 23, 1836.)

"Whereas, attempts have been recently made by certain abolitionists, or anti-slavery societies, and evil disposed persons, being, and residing in some of the non-slave-holding states, to interfere with the relations existing between the master and slave in this state, and to excite in our colored population a spirit of insubordination, rebellion, and insurrection, by distributing among them, through the agency of the United States Mail, and other means, certain incendiary books, pamphlets, or other writings of an inflammatory and mischievous character and tendency; for remedy whereof, and to provide against the dangers therein arising,

"1. *Be it enacted by the General Assembly*—That any member of an abolition or anti-slavery society, or agent of an abolition or anti-slavery society, who shall come into this state, and shall here maintain, by

speaking or writing, that the owners of slaves have no property in the same, or advocate or advise the abolition of slavery, shall be deemed guilty of a high misdemeanor, and, on conviction thereof, shall be fined in a sum of not less than fifty dollars, nor more than two hundred dollars, and suffer a term of imprisonment of not less than six months, nor more than three years, at the discretion of the jury.

"2. *And be it further enacted*—That if any person shall hereafter write, print, or cause to be written or printed, any book, pamphlet, or other writing, with intent of advising, enticing, or persuading persons of color, within this Commonwealth, to make insurrection or rebel, or denying the right of masters to property in their slaves, and inculcating the duty of resistance to such right, or shall, with intent to aid the purposes aforesaid of such book, pamphlet, or other writing, knowingly, circulate, or cause to be circulated, any such book, pamphlet, or other writing, such person shall, if a slave or other colored person, be punished with stripes not exceeding thirty-nine, and transported and sold beyond the limits of the United States, under the orders of the Executive of this Commonwealth; and if a free white person, shall be deemed guilty of felony, and on conviction thereof, be punished by imprisonment in the Penitentiary of this Commonwealth, for a term not less than two years, nor more than five years.

"3. *Be it further enacted*—That if any Postmaster, or deputy postmaster, within this Commonwealth, shall give notice to any Justice of the Peace, that any book, pamphlet, or other writing, hath been received at his office through the medium of the mail, of the character and description mentioned in the section of this act immediately preceding, it shall be the duty of such Justice of the Peace to inquire into the circumstances of the case, and to have such books, pamphlets, or other writings, burned in his presence; and if it shall appear to him, by satisfactory evidence, that the person to whom the same is directed, subscribed for the said book, pamphlet, or other writing, knowing its character and tendency, or agreed to receive it with an intent to circulate it, thereby to aid the purposes of the abolitionists, or anti-slavery societies, the said Justice shall commit him or her to the jail of his county, to be dealt with according to law. And any Postmaster or deputy postmaster knowingly violating the provisions of this act, shall forfeit and pay a sum not less than fifty dollars, nor more than two hundred dollars; to be recovered with costs, by action of debt or information, in any court of record in this Commonwealth, one moiety to the Commonwealth, for the use of the literary fund, the other to the informer or any person who will sue for the same.

"4. *And be it further enacted*—That offenders against the first section of this act may be arrested by any free white person, and by such person carried before any Judge or Justice of the Peace, in this Commonwealth; and if such Judge or Justice shall be of opinion, after hearing the testimony, that such offender ought to be prosecuted in the courts of this Commonwealth, such Judge or Justice shall commit such offender to the jail of the county where the offence was committed, and be there detained until his final trial, or such Judge or Justice may admit such offender to bail.

"5. This act shall constantly be given in charge to the grand juries, by the Judges of the Superior Courts of Law, and the county and other inferior courts.

"6. This act shall commence and be enforced from and after the first

day of June next."—*Acts of Assembly of the State of Virginia for* 1835 *and* 1836, *pp.* 44 *and* 45.

The following is what I said on this charge, as near as I can recollect:

Mr. Chairman, I will call the attention of the Conference to one or two particulars in this law. I am a member of an Anti-Slavery Society and also an officer; to this, the Conference has offered no objections, now, nor at any other time; consequently they do not think this wrong. Was I to go to Virginia, in what situation would I be placed? I would be subject to be sent to the Penitentiary for two years, should I advise a master to liberate his slave, or say the slave had a right to his freedom; for this would be saying the master had no right in the slave; for the master cannot have a right to the slave, and the slave a right to himself, at the same time. I might be sent to the penitentiary for five years, for taking a copy of "Zion's Watchman" out of the post office. Now, Sir, were I there, I would have to advise penitent masters to free their slaves, to let the oppressed go free. I would have to say, the servant was the Lord's freeman. These things I said when I was there, before these laws were made, and as human laws cannot change moral principle, I would have to say them now, if I were there, or sin against God, and lose my soul. This is my full conviction of duty, on this point. Now, I put it to this Conference, ought I to permit you, Sir, to send me to the penitentiary, because I would not violate my conscience, and sin against God. To allow you to send me to Virginia, in view of this law, would be, to allow you to send me to the penitentiary, or to hell, and I hope you will not be offended with me, when I tell you, I am not willing that you should do either. This is a plain case; were I to go there and do my duty, I would be sent to the penitentiary, and if I neglected my duty, and did not warn the people, I would lose the Divine favor, and perish. This is an awful subject; I hope the Conference will look at it. I am sure, Sir, you will not ask this at my hand, nor do I think any of your colleagues would. Nor would I like to be where I could not see a copy of "Zion's Watchman," or any other abolition print.

But we are told, Virginia is the place we ought to go to preach abolition, and we are taunted with being cowards, and destitute of Christian faith, because we do not go there. We are not allowed to obey the Savior. He said, when they persecute you in one city, flee to another; but abolitionists are required to flee to the city where they are denounced as anti-Christian. We are commanded to follow Christ as dear children, and to walk also as he walked. Well, Sir, how did he walk? Why, when they sought to kill him in a certain place, he would not walk there any more; but abolitionists must not obey the Lord in this particular either; they must walk where the people seek to kill them, and not do as the Savior did, walk there no more. This is a very queer thing, but it is not inexplicable: the plain English is this: we must give up abolition, or Christianity; we cannot, according to the rule of our opponents, have both; and yet they say, they have nothing against abolition. But abolitionists can do neither; our abolition is a part of our religion. But, Sir, I must obey God, rather than man, if I am an abolitionist. I believe, to go to Virginia, would be to disobey God, who says, when they persecute you in one city, flee to another. This I have done; I cannot go back. Thirty-two years of my life have been spent in slave states. I left slavery, because I found that the church would not sustain me, if I continued to

oppose it as I believe my duty required me. I would go to Virginia yet, Sir, if my brethren, and the church, would pray for me, as they did for Peter, when he was in prison—if my brethren would sustain me. But were I to go there, I would be imprisoned by the State, and disowned and disgraced by the church, unless I should sin against God, by holding my peace. I do not think that the church has a right to require me to go where I can neither enjoy my natural liberty, nor my Christian and ministerial privileges—where I would be expelled from the ministry for doing what I honestly believe God requires at my hand. Do not misunderstand me: I mean what would be my duty, were I there. But there is no need of sending abolitionists to Virginia; there are brethren enough, who can labor there, with comfort to themselves, and acceptability to the people. Slavery would not be in their way. True, they say they are opposed to slavery; but then their opposition is unseen, and can give no offence; and their opposition to abolition is a mantle that will cover a multitude of sins, in Virginia.

The object of submitting to the appointing power is, that the work may be served to the best possible advantage. We submit to this power, for the good of the work. Submission is claimed on this, and on no other ground. But the good of the work cannot require that I, or any other abolitionist, go to a slave state, until the church undertake in good earnest the overthrow of slavery. Our principles would render us unacceptable to the people. Other brethren could serve the work there more acceptably than we could: this is undeniable. Now, in this state of the question, why should abolitionists be sent to Virginia? Not because the good of the work requires it: this cannot, will not be claimed; but that they may be punished for their principles—hushed into silence, or sent to the Penitentiary. These, Sir, are the only reasons. I have heard Virginia spoken of as a cure for abolition. Now, Sir, this I consider as an insult of the grossest kind. To propose to change a man's principles, by changing his place of residence, is beyond endurance. It is saying he has no principles. I could have no respect for a man who could think so meanly of me. But some allowance, perhaps, ought to be made for those who thus speak. Some have have been cured in this way; and this may have led some, who have much to do with the stationing business, to think that abolition only takes hold on such poor little souls, as have no fixed principles, but who are licked into shape by the circumstances which are thrown around them, and therefore they think an appointment in Virginia a certain cure. But I do not want to be cured—do not intend to be cured. And, furthermore, the Discipline has not created the appointing power as an instrument of punishment, but to serve the best interests of the church. And as I could not be sent to Virginia for any other purpose than that of punishment, I do not feel free to submit to a punishment unknown to the Discipline.

But I have no fears of you, Sir, sending me to Virginia. I have no fears of any of your colleagues sending me there, and I had no cause for saying I would not go, when I was in no danger of being sent. But if such a thing should take place, I would have to say I could not go, because I honestly believe it would be wrong for me to comply. In so doing, I would disobey God. This I must not, and will not do, if the Bishop should command it. I would still have to obey God, rather than man. What I said was not through any opposition to the Episcopacy. My last letter to

brother Hopkins contains my views of duty, in this particular. I will not repeat them, farther than to say, I am ready to obey those who have the rule over me, whenever I can do so, without sinning against God. Can you, Sir, ask more? I know you do not. I have been traveling nearly twenty years: have I given you any trouble about my appointments?—have I ever given any to any of the Bishops? No, Sir, I have never asked or refused an appointment. I have never even intimated where I wished to go. I have moved my family more than three thousand miles, to serve the church, without one word of complaint, and for the most part at my own expense. I have always been ready to take any post, even those of the greatest toil and danger. I speak fearlessly, Sir; there is not a man in the whole connection, of my age in the ministry, whom the Bishops have had less difficulty in stationing, than they have had with me. And now I am charged with encouraging a spirit of rebellion—with violating my ministerial vows, because I said I would not go where I believe in my heart it would be sinful in the sight of God to go. I am glad, Sir, that this is our only world of trial: the next will be a world of reward.

I will now close. I have detained the Conference till some may be out of patience; but my ministerial all is at stake; this, I hope, will be sufficient apology. I submit the question, praying that the Conference may be enabled so to decide, that the interest of righteousness and truth may be subserved—and that their decision may be such an one as they can meet with joy in a coming day.

After I retired, the Conference voted to sustain the charge contained in the sixth specification, by a vote of 71 to 12.

The Conference then came to their final action. I learned that some brother proposed or moved a vote of censure, and that my character pass, after receiving the censure or reproof which he proposed; but the Conference would not entertain it. I also learned, that another brother took a resolution of a similar import to the secretary's table, signed and seconded; but the secretary threw it aside and would not read it, but read the resolution signed by J. Boyle and himself, as the only resolution proposed on the occasion.

The following preamble and resolution were read by the Secretary.

"Whereas it has appeared to this Conference, by his own confession, that the Rev. Edward Smith has declared to his Presiding Elder, that he would not take an appointment in Virginia, if the Bishop should appoint him there; and whereas it has been proved before this Conference, by the most clear, unimpeachable, and conclusive testimony, that he has also been guilty of making slanderous AND FALSE statements respecting the Church and his brethren—Therefore, Resolved, that the Rev. E. Smith be, and hereby is, suspended from all official relation to the M. E. Church, until he shall give this Conference satisfactory evidence of repentance and reformation.

J. BOYLE.
C. COOKE."

When this resolution was read by the secretary, some brother, I learned, moved to have the resolution amended, by striking out the words "*and false*." The movers admitted the amendment, and the resolution, as amended, was adopted, by a vote of 62 to 17. The words "*and false*" were in the resolution, and were stricken out, and I heard it was on the motion of some brother to have the resolution amended as above noticed.

I was called into Conference, and informed of the final action. I noti-

fied the Conference of my intention to appeal to the General Conference, and asked for the privilege of taking a copy of the proceedings and testimony, which was granted. I then addressed a few words to the Conference, in which I informed them, that they might as well have cut me off at once, for I never expected to repent; that I believed in my heart that I had done no wrong, and that I expected to die in this belief; that I felt calm, confidently believing that God would overrule it for my good and his glory; that I felt deeply humbled under the honor they had conferred upon me; for I would be looked on, henceforth, as the first victim to anti-slavery principles in the M. E. Church; and that whatever might be my lot in future life, I hoped never to love Methodism less, or hate slavery less—and then left the Conference.

CONCLUSION.

I will invite the reader's attention to what the Conference found against me, and the punishment inflicted. There were seven charges preferred, and only two out of the seven sustained. These two require special attention. One of these charges, the sixth in the list of charges, was for saying I would not go to Virginia, should the Bishop send me there. I will state one case, which will show the true light in which the Conference viewed this charge when I was not interested. Brother James H. White, at the previous Conference, in Clarkesburgh, told the Bishop, in the presence of the Conference, that he would not take an appointment in Virginia. This brother said publicly—on the floor of the Conference—in the face of the Bishop, what I said privately to my Presiding Elder. His offence, if an offence it be, was much more aggravated than mine. And what did the Conference do with him? They passed his character, and gave him an appointment, without censuring him in any way, or requiring him to take back one word of what he had said. And the Conference that suspended me passed his character again, and elected him to Elder's orders; and he was ordained, and given an appointment, without having taken back one word of what he said at the Conference in Clarkesburgh; consequently, what I said could not have been esteemed by the Conference as a very serious matter. Brother White was a young preacher, and had no claims to favor on account of former sacrifices and toils. I was an old preacher, and had some claims on these accounts. He did what he did publicly, in circumstances the most aggravating; I did the same thing privately, and in circumstances the least aggravating. He was approved, and advanced to the office of an Elder. It surely cannot be possible that I was censured and silenced on this account. This proves, if any thing can be proven, that the Conference attached no criminality to this charge.

The other matter found against me was for giving publicity to things slanderous of the church and of the preachers. The final resolution, offered by brothers Boyle and Cooke, said I had made *slanderous* AND FALSE statements respecting the church and my brethren. The Conference was asked to say, by this resolution, that I had made slanderous *and false* statements, but refused to say the statements were *false*. The words "and false" were stricken out after the resolution became the property of the Conference, and consequently were stricken out by the Conference—by the consent of the Conference. And, the Conference refusing to say, when thus asked, that I had made *false* statements, was saying I had *not* made *false* statements. This is undeniable. Now what is my offence,

according to this showing of the Conference? I made statements which were *true;* and in so doing, I slandered the church and my brethren—slandered them by telling the *truth* on them. This is just where the Conference placed the matter, by their own act. ***I have slandered the M. E. Church and her ministers, by telling the truth on them.*** Well, leave the matter where the Conference left it. To tell the truth cannot be an immorality under any circumstance: it can be but an imprudence, for which reprehension should have been given. This is all the Discipline allows; but the Conference did much more with me. But I deny that it is an imprudence to tell the truth on the church and its ministers. The Prophets have shown the example, and the Lord himself commanded, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins." It cannot be an imprudence, to follow the example of the Prophets, and to obey a plain command of the Most High. I contend that the Pittsburgh Conference has slandered the church and her ministers, an hundred fold more than I did; and if I should "be avenged seven-fold," the Conference should be "seventy-seven-fold." The Conference has said, by its solemn act in this case, that the M. E. Church and her ministers cannot bear to have the truth told on them—it is slandering them. This is the severest stab the church ever got.

I now leave my readers to judge, in view of the circumstances of the case, what has been my offence, and whether I deserve the punishment inflicted on me; and if they think I do not, I hope they will extend to me that Christian sympathy which my peculiarly trying situation calls for.

SERMON.

From Amos, 7th chapter, and part of the 2d verse: "By whom shall Jacob arise? for he is small."—Preached in Cadiz, O., Nov. 14, 1840.*

The Prophet Amos was called to the prohetic office at a very interesting period of the Jewish history. The Jews, God's ancient and highly favored people, had suffered many and sore judgments at the hand of the Lord, for their oft repeated idolatry, but were not yet cured; and the Most High was about to bring upon them still heavier afflictions. They were about to be led away captive, into a strange land, far from the tents of Jacob and the Tabernacles of the Holy One, and from the Divine Shekina; where they should be called on to sing the Songs of Zion in a strange land. These calamities were represented to the Prophet by the scourge of grasshoppers, which devoured every green herb before them, and by the fire which came after, consuming that which was dry. These calamities were brought upon them for their idolatries, and their oppression of the poor; they had "sold the righteous for silver, and the poor for a pair of shoes;" they had "turned judgment into wormwood, and left off righteousness in the earth." And while the Prophet saw the wastings which these judgments were to produce—ten of the tribes were to go into returnless captivity, and the other two to be carried into a strange land, and there remain for a time, until they should become a very small and feeble remnant indeed—his heart sickened within him, and he cried out, in the language of the text, "By whom shall Jacob arise? for he *is* small." The Prophet, doubtless, had in his eye the promise made to Abraham, that his seed should be as the sand on the sea shore, and as the stars of Heaven for multitude, and, as through struggling with unbelief, asked, by whom shall Israel arise to this promised greatness? seeing he was to become so very small. The term Jacob, in the text, is used figuratively, for the descendants of Jacob, or the Israelitish nation, and, in the more enlarged acceptation of which the Scriptures allow, signifies the true Israel of God in all ages.

In the discussion of this text, I will notice, first, the declaration that Jacob is small; and, secondly, by whom, and through what means, he shall arise; and conclude with some remarks on the use we ought to make of the doctrines of this subject.

I. I am to notice the smallness of Jacob, or the true Israel of God.

The Gospel has been preached eighteen hundred years, and what has it accomplished, and what remains yet to be done, before the knowledge of God cover the earth, as the waters cover the great deep? Mr. Berrywood, a distinguished traveler of the last century, who had a most extensive

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* This sermon is from memory, and the language may differ some. I have given all the points made in it when delivered, and I think I have given all the ideas. The phraseology is the same, so far as my memory serves me.

knowledge of the condition of the world, divided the population of our globe into thirty parts. He then subdivided them thus: nine thirtieths are Pagans, six thirtieths Mohammedans, and only five thirtieths Christians. This number includes the inhabitants of all the nations called Christian. This estimate includes the nations of Europe, some parts of Asia, and the parts of America then settled by Europeans. The condition of the world has not materially changed since the time of Mr. Berrywood. His estimates are sufficiently correct for our present purpose. Now, taking this estimate for data, five thirtieths of our world are now Christians—one in six. But there are many in these so called Christian countries, who have no scriptural claims to Christianity. It may be inquired, what are scriptural claims to Christianity? I would answer, the forgiveness of sins, the comfort of the Holy Ghost, and the witness of the Spirit witnessing with our spirits, that we are the children of God, through grace; a clear and full assurance that we have passed from death unto life, and a life conformed to the whole will of God. Whatsoever we eat or drink, or whatsoever we do, we are to do to the glory of God. We are to do the will of God in every thing, our own in nothing; to deny ourselves all ungodliness and worldly lusts, and live soberly, righteously, and godly in the present world. The eye must be single; every thing done to please God, and nothing done through the love of the world, the desire of the eye, or the pride of life.

"Myself in all things to deny,
Thine, only thine, to live and die."

How many of this description of persons are there in the world? We will take the United States as a guide to the inquiry. Here the Gospel has had free course; the genius of our institutions is more friendly to the religion of the Savior than those of any other nation, because they are more free. The soil of freedom is the only soil in which the tree of life will grow with its wonted luxuriance. In this country, about one in ten of the population are members of the church, have a name and a place in some branch thereof. There are about seventeen millions of inhabitants, and about seventeen hundred thousand members in all the branches of the church. Now, allowing that true religion has made as great advances in all the countries called Christian, which is by no means the case, then we have one tenth of one sixth, which is one sixtieth, who give the same claims to scriptural Christianity that the members of the church in this country give. But we cannot stop here; we must still make a further deduction. "They are not all Israel who are of Israel." Many who belong to the church have not even the form of godliness, much less the power. I knew an old man, about twenty years since, who was an officer in one of the branches of the church. I was well acquainted with him, had lodged with him frequently. I called to see him a day or two before he died. While sitting by his bed, he requested all present, but myself, to leave the room, and then asked me to tell him my Christian experience. I did so. While I was relating the goodness of God to my poor heart, the tears of joy rolled down his time-marked cheeks. When I closed, he said, with emotions of joy, "forty-four years ago I received an evidence of the pardon of my sins, and have lived in the enjoyment of it ever since. I have it now, and it makes me joyful in God in view of death: and the nearer it approaches, the more joyful I am; but you are the first person I ever mentioned it to. I have been taught to believe that it was presumptuous

and wicked to make any such profession, and have kept it hid in my heart until this time." Now here was a member, an officer of one of the churches, that had kept his candle hid under a bushel forty-four years, because the church to which he belonged taught that no such state was attainable, and by consequence, such profession would be presumptuous and sinful. And there are still some branches of the church who thus believe. It is surely not uncharitable to say, that all these churches are strangers to experimental religion, strangers to God, and in the way to death; for as salvation is obtained through faith, a man's salvation never can be greater than his faith. But look at the lives of those who profess to be the followers of Christ. In the church where God first spoke peace to my soul, there were five officers, besides the ministers, and four out of the five were frequent, if not common drunkards. One got so drunk, on one occasion, on the wine that was left from sacrament, that he could not get into the meeting house, and was found, after the second sermon, in a fence corner of an adjoining field, and had to be carried home on a horse like a bag, and no account was taken of the matter.

I will relate one other case, to illustrate the spirit of those times:—A man joined the church in one of the neighboring congregations; he afterwards became intoxicated, and reported himself to the session; the session met, and, while considering his case, an old man, who was dull of hearing, asked, "And what have you against the man, any how?" He was informed that he had been drinking a little too much. He replied, "If that is all you have against him, I am sure you may tell him to go—we'll all do it." And his proposition was acceded to, and the case dismissed. This same old gentleman was the father of one of the most distinguished D. Ds. in the north at this time; and these things took place in the county of Rockbridge, state of Virginia, in which Washington College was located, and where we had as many brick and stone churbhes, and learned ministers, in proportion to the number of inhabitants, as in any part of the country I have seen in my travels.

There are many portions of the church as dark, or even darker than the one where I was raised. Some sections of the country where I have been, it was much worse. The members of the church would get drunk, swear, and fight, like those did who made no profession of religion. You could not tell who were, or who were not, members of the church, unless you were told, or saw them at the sacramental table. I knew an old minister once, who told his people that if any of them went to hear some ministers preach, and should get *converted*, he would turn them out, for he would have no converted people in his church. But to leave those who are immoral in their lives, and come to the standard of practical religion which we have given, I would inquire, my brethren, who among us try to please God in every thing—in what we eat, in what we drink, in the clothes we wear, in our houses, in our furniture, in our state of life, in our going out, and in our coming in?—who of us spend no more in any of these respects than is strictly necessary for comfort and convenience? this is all we are allowed; in a word, who of us make the will of God the rule of our lives in every thing? Those who do are the children of God, walking before him in newness of life; and there are none besides these. Now open your eyes, and look around you; how many members in the different branches of the church live in these respects just as those do who make no profession of religion? Look at the gay and expensive dress; the

wearing of gold and pearls, which is plainly forbidden in the Holy Scriptures; the extravagant furniture and equipage; the costly houses built to accommodate small families, costing from one hundred to one thousand per centum more than the comfort or convenience of the occupants require. These things can no more be reconciled with the religion of the Bible, than can *idolatry*. They are all species of idolatry. They are done to please the world and the flesh; they are offerings at their shrine; and those who are guilty are as sure to be lost as though they worshiped Moloch or Chion. Now take those who are either wanting in experimental or practical religion from the number of members of the visible church, and we will have to reduce the number at least one half. I do not believe that one half of the members of the visible church are the true scriptural followers of the Savior. Indeed I would be rejoiced to believe there were this number; but I cannot believe this, and believe my Bible too. But we will say one half. One half of one sixtieth is one hundred and twentieth—one in one hundred and twenty. This is the proportion of the world which has been brought to God by all that has been done and suffered in the cause of truth—more than this we cannot claim. Truly *Jacob* is small. This picture is truly afflicting to every lover of the Savior, and the souls of men. The thought is appalling, to think that after all the wealth cast into the treasury of mercy, the labors and toils of the servants of God, the tears and prayers of the saints, and the blood of martyrs, the cause of true Christianity has made so little headway against the powers of night. But one half of the inhabitants of our globe are minors—have not come to the age of accountability. These, blessed be the Lord, are all saved through the universality of the atonement. This will secure the salvation of more than one half the world, for more than half who are born die in a state of nonage; still we have fifty-nine sixtieths of the adult population who are still strangers to the salvation of the Lord.

II. We are to notice by whom, and through what means, Jacob shall arise.

The answer which this question suggests has reference to the instrumentalities, and not the power, by which Jacob shall arise. That the final triumphs of grace are to be accomplished by the power of God, and not the wisdom or might of man, is a theological truth long since settled, one about which the mind of the inspired Prophet was at rest—but not so of the instrumentality by which these blessed triumphs were to be effected. And here I would remark, that God, from the beginning, determined to save men through means—means which call into requisition human instrumentality; but while this is undeniable, he did not leave these human instrumentalities to select their own means; they are commanded and required to use those of Divine appointment. The Apostles were to preach the Gospel, and not something else. The means are not hard to comprehend, or difficult to use; they are few, and easy to be understood. These means are simply preaching the truth, and maintaining the discipline of the Gospel. God intends to bring the whole world to him through the power of *truth*, or rather by his power through the truth. But as *truth* is the means or energy to be employed, all the truth must be brought to bear on the world before it can be saved; because the withholding of truth is the withholding of divine energy. God, who does nothing in vain, does no more than is necessary to accomplish the object contemplated; hence he appointed no more truth than was required to accomplish the great object, the salvation of the world. So that when any truth of the Lord is

mutilated or withheld, part of the energy necessary for the accomplishment of the great work is withheld, and, consequently, it cannot be accomplished. This is a principle that ought to be written on the heart of every minister, in capitals of burning love. But this is not all: the union of truth gives to it its intended power. When any one truth is declared in union with its kindred truths, it has much more power than it has when not thus declared; hence the declaration of every truth is necessary, to give to each truth its intended effect. This means is not hard to comprehend, though it may, in some circumstances, be difficult to practise.

The other means is the maintenance of gospel discipline. What I mean by this is, to separate from the communion of the church all whom the gospel requires to be separated, and in the way in which the gospel requires it to be done. The object of preaching the gospel is to bring men from sin to Christ, and the object of discipline is to keep them from going from Christ to sin. No practice must be allowed in the church, which the word of God forbids. The church is the Lamb's wife, and must be a spotless virgin. She must not be defiled. The preaching of the gospel is to save men from their sins, and to bring them into the church. The church, in her ordinances, her sacraments, and her discipline, is to keep them to the duties which God has enjoined upon them, and from the practice of every thing which his Word forbids. I do not mean, by gospel discipline, simple cutting off from the church, but the use of the disciplinary means which the gospel requires to keep her members to their duty, and to bring those who have erred to repentance; and those who cannot be kept to their duty by these means, or brought to repentance, if they have erred, are then to be cut off. Now, if all the *truth* was declared, as its author intended it should be, to all men, it would bring all men to repent and believe the gospel; and were the church to cease to allow any sinful practice to remain in her pale, and exert all the authority given her by her great Head, for the maintenance of her purity, and the salvation of men, the rise of *Jacob* would appear. Whenever these things are done, Jacob will arise, and stand, in all the beauty and glory of his promised greatness, and then all will know the Lord, from the least unto the greatest. But so long as either of these are neglected, the rise of Jacob will be delayed. The church is to be kept pure from sin, and the world gathered into her bosom, and nourished with the bread of life. This is the wheel within a wheel—this is God's plan of saving the world; and, so long as it is neglected, the world must go unsaved.

A survey of the history of the Church will show that the neglect of these means is what has kept *Jacob so small.* While the primitive church proclaimed all the counsel of God, and kept her garments unspotted from the world, nothing could stand before her; the very ground shook beneath her feet when she made prayer to God; thousands were convicted and converted, by the power of God, through plain, simple truth, told by plain men. So mightily did the truth prevail, that before the end of the Apostolic period, the Gospel was preached and churches planted over a great part of the three continents of the old world. Fix your eye, my brethren, on the map of the world, and see how much of it was enlightened when John, the beloved, was called to his rest in Heaven, and then take a survey of its present condition, and you will find that the proportion enlightened was as great, or even greater than it is now. The last seventeen hundred years have not more than retained the victory gained in the first

hundred. I sometimes doubt whether they have done even that much.—So soon as corruption crept in, and the truth was withheld, her progress was stayed, and her history, from that to the present time, has been a most melancholy one. The very place where the Gospel was first preached, accompanied with cloven tongues of fire—where the Savior exhibited his divine power; where he suffered on the cross, and arose from the dead, and proclaimed himself the God of the dead, as well as of the living, the conqueror of death, and him who had the power of death; the whole land of Judea, where the Savior preached his own gospel, and wrought his miracles of mercy; the country of the seven Apocalyptic Churches, all Asia Minor, and what was then Christian Africa, have long ceased to be Christian lands. The crescent of the False Prophet waves in unholy triumph over those once favored countries. The Mosque of Omar, the largest building in the world, a temple dedicated to the religion of *lust*, stands near the place of the Holy Sepulchre, lifting its head aloft, and throwing its midnight shadows over the brightness of the resurrection morn. Yea, through all those lands where the trumpet of the Gospel poured forth its virgin notes, where the streams of living water once flowed, where the light of life shone in heavenly brightness—those lands which were consecrated to God, whose inhabitants were given to him by a baptism of love, have become overshadowed with darkness, and filled with the altars of *lust*.

But before the forms and the name of Christianity were swept from those countries, the streams of corruption had swept from the churches which were therein, all that was pure, all that was lovely, and all that was of good report. Those churches had ceased to be pure virgins, and had become harlots. Yea, they united their whoredoms under the firm and name of *The Church*; and then claimed the right to make creeds and consciences for God's children. When Constantine, the Roman Emperor, embraced Christianity, and established it as the religion of this great dominion, the Church proclaimed that she had conquered the world. But this was a great mistake: the world had conquered her. She had opened her doors wide enough to let in this Roman Cæsar, with all his train of corruption and worldly pomp. In a word, she had taken to her bosom the Roman Empire, with all the pride and pomp of that effeminate age.—How was the mighty fallen! how had the fine gold become dim! But still she boasted of her victory, and claimed to be the Lamb's wife, while she continued her whoredoms with the corruptions of earth.

Let me illustrate this part of my subject. We will say that the world is a large vessel filled with stagnant water; the Church is a small vessel filled with pure water. We will take the small vessel, and put it down into the large one, and it will displace its own bulk of the corrupt mass, and be a pure spot in the midst of the corruption. Now give to the small vessel the power of expansion, and let it expand until it fill the large one, and keep it constantly full of pure water; and the whole mass of the corrupt fluid will be displaced, and its place supplied with a pure one. Let the large vessel represent the world, full of all uncleanness, and the small growing one the church in her primitive purity. Let the church grow until she fill the world, and still continue her original purity, and you have the world saved. But should the small vessel become perforated as it expands, the corruption from without would flow in, and by the time the small vessel should fill the large one, it would become filled with the same corruption that had filled the large one. This illustration gives a striking picture of

the church. The church admitted the corruptions of the world, until she became as bad as the world—filled with the same abominations that were in the world; yea, and besides all this, was guilty of great spiritual wickedness and nameless hypocrisies. This illustration gives us a clear view of God's plan of saving the world—His only plan. O, that this matter might be impressed on all our hearts.

The ancient church did not only admit corruption into her pales, but she ceased to declare all the truth of God. So soon as sin got into the church, it obtained a shelter from the arrows of truth. Then to have preached the truth, would have been to declare war on the *saints*; then, if the truth of God was brought to bear on their sins, it must be done privately, else these sinful members of the church would be exposed in the eyes of the world, and the Holy Church slandered. This was the most successful device ever hit on by Satan. It has done more to keep back the salvation of the world, than any other. It has given sin protection in the very heart of the church, which was instituted to drive it from the world; and there it has nestled and fattened from the second century to the present time. Sin fears these private reproofs but little: only save it from the open attack of the artillery of Heaven, and it will live and grow. God never intended to destroy sin in this or any other private way. He commanded the prophet to cry aloud, and spare not; to lift up his voice like a trumpet; to show the people their transgression, and the house of Israel their *sins*. And when Jehovah's last and loudest thunder shall speak the mind of God against sin, it will be before assembled worlds, and in the light of the Judgment Day.

The history of the church shows one fact most clearly, which is this: Just as sin was allowed in the church, the truth of God ceased to be proclaimed against it. To let sin into the church has always been to cut the points off the arrows of truth. The whole truth never has been proclaimed, as a general thing, and, I venture the assertion, never will, where sin has been suffered in the church. When will the church awake to her true interests, and guard this all-important point? Then, and not till then, may we hope to see Jacob arise. I will state one fact, which will illustrate this in a most striking light: it is connected with the Catholic missions in China. Before Xavier, the apostle of these missions, died, Catholicism had taken deep root in the Celestial Empire. The mother and brother of the ruling sovereign had embraced the faith of the Holy Mother Church, and Christianity had free toleration, and was in a fair way to become the religion of the empire. Ricci succeeded Xavier, in the superintendence of those missions. He thought he could improve on the plans of his predecessor. The greatest opposition which they had to contend with was the philosophers and literati. He concluded, that if he could get these on the side of Christianity, it would soon take the whole empire; and, in order to do this, he opened the doors of that church so wide, that these philosophers might come in, by renouncing the grossest and most objectionable features of their vain philosophy, allowing them to retain the more harmless and rational parts. But what was the effect? This additional stream of corruption, thus let into the church by this man, who thought he could improve on God's plan, swept Catholicism almost entirely out of China, in less than one hundred years. This has always been the case, where sin has been allowed to flow into the church, and always will be, unless God change his plan of saving sinners. This he never will do.

I will now call your attention, my brethren, to the history of the Protestant churches. Look at the Lutheran church! Did she continue to preach the whole truth, and maintain the discipline of the gospel? No, verily. In less than one hundred years, she was swallowed up in the world, and ceased to reflect the light of Heaven. The lives of not only many of the members became profligate, but also of the ministers; and, so far as purity of life was concerned, she had but little to boast of, over the Scarlet Whore, from whom she descended.

The churches of Scotland and England come next. Where were they in one hundred years after the lights of their founders were extinguished? Spiritually *dead*, and *buried* in the corruptions of the world. Though these churches still retained the forms of religion, they were only so much the worse. The church of Rome did the same; and so careful was she to worship God in form, that she invented many new forms. Sin never stands so strong as when propped by the props which God appointed to support truth and holiness. What was the state of the English church, when the Lord raised up the Wesleys? Many of her priests were profligate in their lives, horse racers, card players, wine bibbers, yea, drunkards. And when Mr. Wesley commenced preaching the whole truth, he was driven from her pulpits, and not even allowed to preach in peace in the streets or fields; there the mob followed him, sent, in many instances, by the ministers of the church.

And, I inquire, what is the state of the church at the present time? Look around you, my brethren; open your eyes, and you will see. Does not the church tolerate sin within her pales? Does she not tolerate pride and worldly pomp? Are not professors of religion as extravagant in their apparel, their houses, their furniture and equipage, in their whole style and manner of life, as those who profess not to know God, and who are living wholly for this world? The Scriptures plainly forbid the using of gold, forbid it by name to women professing godliness. But is this plain command obeyed? Look into our modern churches; how many fingers do you see hooped with gold, how many ears do you see pierced and hung with the shrines of idolatry? What extravagant and naughty superfluity of dress! And who dares to raise his voice against them? These things, for the most part, go unrebuked. It is as much as a minister's character is worth, to rebuke the sins of the church at the present day. We are commanded to do all we do to the glory of God. But are these things indulged in for the glory of God? Are these millions given to please God? for these things cost millions. Goldsmith well said, "the trappings of the proud would make rich an indigent world." No, my brethren, these are offerings to *lust*, and the love of the world; and those who indulge in them can no more be saved, than can the drunkard or the profane swearer. They must repent or perish. But these things are looked on as small matters—things beneath the dignity of the pulpit. Yes, the pulpit has become too dignified to preach against popular sins. Not a few of our modern divines are very careful not to "spoil their sermons preaching against sin." They are so dignified, that they cannot condescend to preach against sins until they become unpopular: then they will enter the list against them with great zeal. O, how hateful to God is such a course, in a minister of the gospel. But, my brethren, the church does not only tolerate these sinful extravagancies, by which millions of the Lord's treasures are wasted, worse than wasted, offered in sacrifice to the basest of

passions—the *love of the world*, the *desire of the eye*, and *the pride of life*. Treasures which might have been sold for much, and given to the poor.

But less refined sins are tolerated. All the branches of the Protestant Churches, in this country, until very lately, tolerated slavery; and all but a few small branches tolerate it yet; yes, tolerate *American slavery*. And I hesitate not to say, that this is a *baser crime* than was tolerated by the Church of Rome in her darkest ages. And this is not all. The church sends men to preach the gospel, with their hands stained in blood up to the elbows. Are these expressions thought to be too strong? They are not as strong as the expressions of Mr. Wesley. He called American slavery "the sum of all villanies." He said that the *hands*, the *beds*, the *furniture* and *lands*, of the American slave-holder, were all stained with blood. And here allow me to say, I have more respect for the sayings of Mr. Wesley, than for those of any other uninspired man. His character is not yet properly understood; he will have a place in the estimation of the lovers of our Lord Jesus Christ, one hundred years to come, that he has not now. The name of John Wesley is destined to be known far beyond the limits of the sect of which he was the founder. His name will become dear, very dear, to all truly evangelical Christians.

But has the history of our beloved Methodism been an exception to the general history of the church? With the deepest sorrow, yea, with anguish of soul, I must answer no. How much regard is now paid to the ancient landmark? Twenty years since, Methodists could be known by their plain, self-denying manner of dress. Then they regarded the commandments of God, and the Discipline of the church, in this particular. But look now at our congregations, and you will see but few marks of ancient simplicity; ruffles, rings, and gay and expensive apparel have become quite common. Preachers' wives and daughters wear ruffles and rings and curled hair. These things have become common. I heard of a preacher in high standing, (I see my witness in the congregation; I will come out on this point,) who said he did not care what people wore, so their hearts were changed.

Let me call your attention to another point. Our church gives about three millions of dollars, annually, for *tea*, *coffee*, and *tobacco*, and only about one hundred and fifty thousand dollars to send the glad tidings of salvation to the nations who are perishing in darkness. These are all poisons, and they are nothing but poisons. There is not one particle of nutriment in any of them—in all of them. This I can prove most clearly, on chemical principles, but I have not time to do it now. Can all this be reconciled with the command, "Whether, therefore, ye eat or drink, or whatsoever you do, do all to the glory of God." If it can, it is right, but if not, it is sinful; and the wages of sin is death.

The church has been gaining victories, great victories, it is true; but so did the primitive church, and in the midst of these victories was taken captive. And we would do well to take care lest this also be our history. The history of the church's prosperity has been like the shiftings of the ocean. While she has been gaining at one place, she has been losing at another; as she has thrown her light over the darkness of the West, her light has been extinguished in the East. And this peculiarity has been true, to some extent, in the Protestant Churches, and also in the M. E. Church. I am acquainted with one section of country, where Methodism

once flourished, but it is now a mission. In looking into our missionary reports, I saw that the Baltimore Conference had appointed a missionary to that same section of country; that he was preaching in the old decayed meeting houses, and forming classes where there were once flourishing societies. So it seems that in no period of the church's history have her powers of retention been equal to her powers of prehension.

Remarks.—We have seen, in the previous part of our discourse, what are the means which God hath appointed for the salvation of the world. These means are easy of comprehension, and they are not difficult to use. And we have also seen the causes of the church's miscarriage. I would remark, that the means by which Jacob is to arise in all the earth, are the means by which he is to arise in every part of the earth, in every place; and what has kept him small in the world has kept him small in every part of the world. The causes are not only general, but they are universal—they apply to every place. If we would have Jacob arise in Cadiz, would we see sinners saved from sin here, we must preach all the truth; we must bring all the truth of God to bear against sin, both in the world and in the church. And this, by Divine aid, I am determined to do. I will, by the help of God, preach the whole truth, in the love thereof. Help me, brethren, by your prayers. And we must bring gospel discipline to bear on every neglect of duty, and every violation of God's law; and if we cannot preach and discipline sin out of the church, we must discipline the sinner out, but not until we have done all in our power to bring the offender to repentance and reformation. I am determined to do all I can in this respect also; and if you, my dear brethren, will co-operate with me, (and I hope you will,) I have no doubt but we shall see the salvation of God. God will come and dwell in our midst, and make the means of his own appointing gloriously successful. He never has failed to bless these means, when used according to his will; and if we thus use them, we shall not fail of a blessing. We shall see his great salvation; sinners, by scores, shall be converted, and this barren place, where there has not been what may be called a revival for years, will become as the garden of God. May the Lord help us, for his name and mercy's sake. Amen.